

Pastors Manual

Melanie May
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Pastor's Manual

Suggestions, Outlines, Forms
Scripture Selections, Prayers
and Hymns

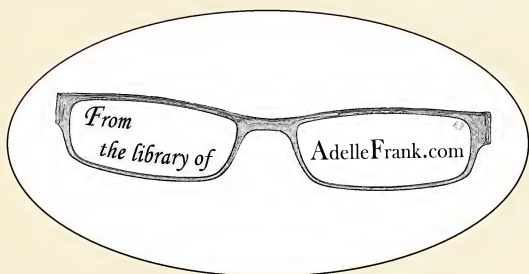
For Conducting Religious Services of Various Kinds

Authorized by
THE GENERAL CONFERENCE
of the
Church of the Brethren

Committee

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DEDICATED TO THE MINISTERS OF
THE CHURCH OF THE BRETHREN

PREFACE

The General Conference of the Church of the Brethren in 1921 authorized the publication of a Church Manual and a committee was appointed to prepare it.

Previous actions of Conference had already suggested certain forms or orders of procedure, for use in the discharge of various functions.

As early as 1888 Eld. H. B. Brumbaugh had, with the collaboration of Eld. James Quinter, published a "Church Manual," which came out later in a Revised Edition.

Grateful acknowledgments are due to all our brethren, and there are many of them, who have assisted in any way in the preparation of this Handbook.

Recognition is also here acknowledged of a large indebtedness to various other Pastor's Manuals, from which many suggestions have been gleaned.

Part Two was written by Bro. Frantz. Part Three was partly prepared by Bro. Yoder. The remaining portion of Part Three and the other Parts entire are the work of Bro. Wieand.

The forms herein presented are intended by the Conference to be helpful and suggestive only. It is also the earnest hope of the Committee that the suggestions will in no way limit the freedom of any minister, but on the contrary, **it is our desire that they may stimulate him to intenser thought, deeper reality, and larger liberty, in the Spirit,** in his ministering about the Holy Things, in the name of our Lord.

The books herein suggested under the various headings may be ordered from the Brethren Publishing House, Elgin, Ill.



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PART I
INTRODUCTION



CHAPTER I

The Work of the Ministry

"The Greatest Work in the World"

The Minister's Slogans:

"The Best Preparation in the World
for the Greatest Work in the World"*

"My Whole Life, for the
Whole Gospel, to the
Whole World"

The work of the ministry is the greatest work in the world. When the Son of God came down to earth, this was the work he devoted himself to do.

No other work has greater possibilities, and in no other sphere are there larger opportunities for service. Nothing else will more surely strengthen a man's character and develop him to the largest self-realization. And so, when a man is called to the ministry he is called to the place of the highest privilege.

There are various aspects of the work of the ministry. First of all and fundamentally

* Read: "The Minister as Shepherd," by Charles Jefferson.

"The Minister as Prophet," by Charles Jefferson.

"Expository Preaching," by F. B. Meyer.

"For Pulpit and Platform," by English.

"The Minister Is a Man of God"

Unless a man knows God, he cannot move or help men. The minister's business is first of all to bring God to men: only so can he hope to bring men to God. He must know God face to face, and speak with him as friend with friend (Ex. 33: 11). Here was the secret of Moses' power. The greatest thing in the life of our Lord was his fellowship with the Father. When Saul of Tarsus met Jesus Christ, and talked with him, he was changed into another man, and the deepest things in all his afterlife were his visions and revelations and communings with God (2 Cor. 12: 1-5, 7-10). This was the foundation upon which all his service was built.

And every great preacher since the days of Paul has been a mighty man of prayer and fellowship with God through the Holy Spirit.

"The Minister as Prophet"

A prophet is God's messenger, God's spokesman.

Sometimes the prophets were fore-tellers, but they were also for-tellers, because they were speaking for God. Their business was to receive a message from Jehovah, and then to communicate it to men. Then, too, they were forth-tellers, because they became heralds, or proclaimers, or "preachers" of these messages from God.

Sometimes, as a means to the larger end, they were fore-tellers, or predictors of what would happen in the days to come.

And so, the apostles and prophets were essentially preachers, and—

"All preachers are essentially prophets of God"—that is, their business is, through the Holy Spirit, to live so close to God that they know his mind and receive his message, and then communicate it to men, or as

Peter says, "If any man speaketh, speaking as oracles of God."

"The Minister as Teacher"

Jesus seems to have been impatient of a crowd. He seemed to be best at home with a faithful few who were eager to learn the whole truth. To these he devoted a large portion of his time.

So, too, the apostles worked. Paul gathered around him a group of young men whom he trained up for higher service.

The prophets, also, had their "schools of the prophets." Elisha was a pupil of Elijah, together with others.

So, too, the true minister today will gather round him a nucleus of men who are eager for the larger and deeper truth, and to these he will devote himself with especial care.

His work as a minister will not prove its highest success unless he works by multiplication, as well as by addition, through the power of teaching his membership, and training them for service.

"The Minister as a Personal Worker"

Our Master, too, often dealt with the individual soul. We "preach" to masses, we "teach" classes, we "deal with" individuals. Every man who preaches must come into closer touch with his people through teaching, and after teaching he must come to still closer grips, in personal dealing, with the very soul and life, with the conduct, the habits, and the character of his people. Here it is, in the quiet confidence of the personal interview, that the deepest work of grace is wrought, for here alone the Heart's door is thrown fully open, and we get down to the deepest and most vital things.

No minister, therefore, is qualified for his task unless

he has mastered the art of personal work. Unless he fully wins the utmost confidence of men, they will not trust him so fully as to open their hearts to him to give him those opportunities which are the rarest and best of all.

"The Minister as Servant of All"

True greatness is measured by service. A man is great in proportion to the service he is able to render. All the really outstanding men of our time, of our country—of the whole world, of all time—are the men who, somehow or other, were able to suffer more, think farther, and so accomplish more than others in the service of their fellow-men and of the human race.

And your greatness as a minister will depend upon the extent of your capacity for suffering and humbling yourself for the highest service.

"The Minister as a Community Servant"

The minister's work must reach outside of his own immediate circle. The church cannot be saved unless it saves the world. The local congregation cannot succeed except as its influence permeates the community and transforms the pagan ideals of the people into the Christian ideals. The leaven must work out into society. You can best meet the troubles and questions of your own people and their doubts and difficulties by setting them to work to help the doubts and problems and difficulties of others. And so you must train your people whom you serve to become the servants of all whom they touch. The world will never be won for Christ unless Christians in general are taught to do individual work for the individuals with whom they associate.

Therefore, a pastor's first business should be to train the people in prayer—and then, having power with God,

to train them to have power with their fellow-men in the matter of individual service in the community in which they live.

The life and work of Christ was never better summed up than when it was said, "He went about doing good," and "For this cause was the Son of Man manifested, that he might destroy the works of the devil." This, too, must be included in your program.

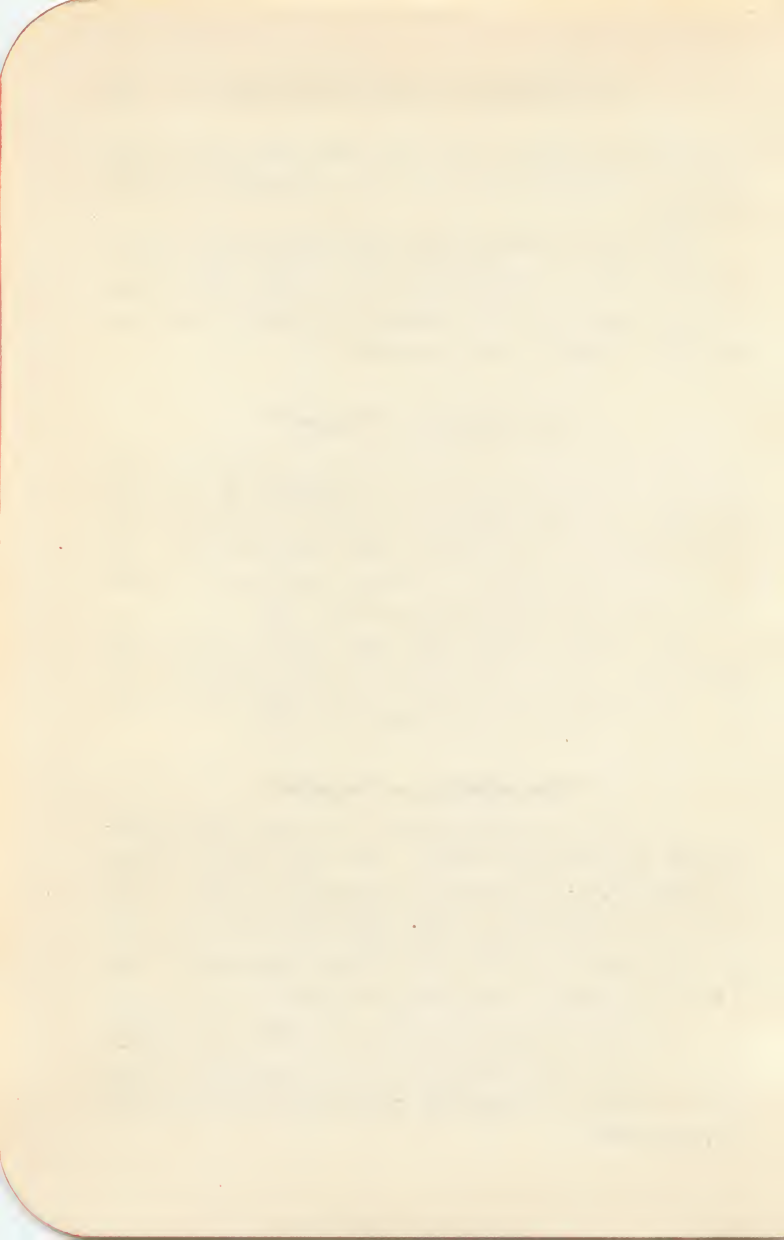
"The Minister as Shepherd"

Of all the titles used in Scripture, descriptive of the minister and his work, that of "shepherd" is the most beautiful, and that which has most of all stirred the hearts of men. The shepherd lives with his flock. He knows all their needs. He knows them all by name. They know his voice and they follow him.

The Apostle Peter calls Jesus Christ "The Chief Shepherd." All the rest of us are under-shepherds, who are to tend and feed the flock of God. Peter had learned this lesson from his Lord (John 21: 15-17).

"The Minister as Organizer"

But, after all, work as hard as he may, the minister cannot do everything himself. His work will be largely a failure unless he organizes his people for work. They cannot maintain their own spiritual health unless they get exercise as well as food. Therefore it is his business to set everybody to work for the saving of the whole world. They must reach out into the community, they must reach out into the entire denomination, they must reach out to the ends of the earth for the saving of "the last and the least of all the lost." Here, after all, is the greatest work of the ministry: to organize all hands so as to work by multiplication.



CHAPTER II

Preparation for the Ministry

Such a work—of such limitless scope and potentialities as well as enormous responsibilities—is worthy of the best preparation the world can afford. He who neglects it is unworthy of such a high and holy calling.

Sitting at the Master's Feet

The first ministers of the Gospel of Christ had three and one-half years of the greatest opportunities for professional training that any men ever had. Who would not gladly trade off anything that High School and College and Seminary and University could give for those three and a half years in the personal presence of the most Masterful Personality, the Noblest Character, the Mightiest Intellect, the Greatest Teacher that ever lived? What an education was that! Small wonder, then, that it was said of those men that they "had turned the world upside down"; and that they have outclassed in sheer achievement the men of all other generations.

And shall we, then, as ministers of the same Gospel, in our day, dare to neglect, on any pretext whatsoever, obtaining, by all the means in our power, the very best preparation obtainable, for this "the greatest work in the world"?

Tarrying at Jerusalem

But even these men—with the best theological training that any men ever had, or can have—were solemnly enjoined by that same Master and Lord, "not to depart

from Jerusalem until they should be endued with power from on high"; saying to them, "For ye shall receive power when the Holy Spirit is come upon you."

And what a transformation was wrought in them! How those weak, vacillating, fearful men, all of whom forsook their Lord and fled, were changed into models of courage, wisdom and fortitude, "men who hazarded their lives" without stint for the progress of the Gospel they preached!

CHAPTER III

Keeping Fit

"Neglect not the gift that is in thee, . . . through the laying on of hands."

"Stir up the gift of God that is in thee."

"Study to shew thyself approved unto God, . . . rightly dividing the word of truth."

"Preach the Word."

This is good advice, given long ago by an experienced and successful minister to a younger and coming man. And it is not out of date now; there is no better advice today.

Unless the man of God keeps "growing in grace and the knowledge of the truth," he begins "growing old" and "going stale," and loses his grip.

Keeping Personally, or Spiritually Fit

"Keep thyself pure."

"The pure in heart shall see God."

If "a man's heart condemns him," he loses his courage; if his conscience is uneasy, his heart begins to fail; if he does not maintain his own self-respect, he is shorn of his power.

That is modern psychology. Here are also secrets of spiritual power: "Beloved, if our hearts condemn us not, then [and then only] have we boldness towards God.

"And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight."

Only so will one keep "ready, as much as in him is, to preach the Gospel." Only so can he say confidently, "And I know that, when I come unto you, I shall come in the fullness of the blessing of Christ."

A speck of sand in the eye may rob one temporarily of vision. The least consciousness of unconfessed and unforgiven sin will blind a man's faith and cripple his service.

"Restore unto me the joy of thy salvation;
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee."

Keeping Your Grip on the Gospel

"I am not ashamed of the Gospel,
For it is the power of God unto salvation, unto every
one that believeth."

"And in none other is there salvation:
For neither is there any other name under heaven,
given among men, wherein we must be saved." (See
also, Gal. 1: 6-12.)

The great preachers were ever men who were perpetual students of the Word. One of them said, "I have read the Bible through more than a hundred times; and it grows fresher every time I read it."

Here is the perennial spring of the minister's inspiration. Water grows stale when stagnant in a cistern; the water of life must be drawn fresh every morning by him who ministers it to others: nay, rather, "He that believeth on me, from within him shall flow rivers of living water."

The Bible is not a Book that can be learned and mastered in three or four years in college and seminary and stored up for all future use. Rather, in the best and most thoroughgoing training for the ministry one learns methods and establishes habits of Bible study and

blazes for himself trails through the Word, along which, through a lifetime of daily devotional study in the Master's presence, he comes perpetually to refresh his own soul, and as a true prophet of God to get his message for the people.

Your study must be every day. It must be systematic.*

Let your preaching be prevailingly expository.‡ Read sermons by the great expository preachers, Alexander MacLaren, F. B. Meyer, etc.

Keeping in Touch with the World's Best Thought

Recently I heard the dean of a theological seminary say to his student ministers that they should read at least fifty books a year, that is, practically one a week. Then he proceeded to tell how he himself had done it for fifteen years, while pastor of one of the largest churches of his denomination.

He kept his forenoons for study, and would let no ordinary circumstance turn him aside. He would not even answer the telephone—except in emergency—during the morning hours.

And you—if you are to “keep up” and “keep fit”—must keep growing, keep refreshing your heart and renewing your mind.

Keeping in Touch with Your People

Henry Ward Beecher, when asked where he got his sermons, said: “I keep my eyes and ears open and ask questions.” By which he meant that he did not shut himself up entirely in his library among his musty books, but that he mingled freely and continuously among his

* Great help you will find by following correspondence courses of Bible study.

‡ Get and read, “Expository Preaching,” by F. B. Meyer.

parishioners, visiting them preferably in their places of business.

And you—if you are to reach your people and help them—must keep, at first hand, in personal touch with their lives. You must know their lives, their daily tasks, their problems, their struggles, their temptations and failures—their secret longings, what they think and how they feel—if, indeed, they are to trust you and open their hearts and let you in.

To this end you will visit them in field and factory, in shop and store and schoolroom.

And you will also visit them in their homes and sit in friendly sympathy beside their hearths, and so find your way into their hearts.

To him who will do this, in the spirit in which the Master mingled with the people, there will come such a heart-to-heart touch, such a brotherly friendship, as will greatly hearten him for his work, will subtly transform all his preaching, and every other ministration.

CHAPTER IV

The Secret of Building Up a Church

(This article, which appeared years ago in the Ram's Horn, is so suggestive as a foreword to all that follows that it is given place here, even though every paragraph of space must be jealously guarded.)

On Sunday, March 3, Pastor ——— received one hundred and thirty-six new members into his church. At the previous communion, which was his first in ———, he received seventy-seven new members. His record the previous year was as follows for the five communion periods, not counting the summer vacation: First, forty-one; second, fifty-four; third, fifty-eight; fourth, sixty-four; fifth, eighty-four, making over three hundred new members in one year.

In the Ram's Horn he has this to say about the secrets of success:

There is nothing in my method of church work but that may be easily applied, with perhaps slight modifications, to any field.

In the first place, I try to simplify the matter of church organization; and in the second place, I try to set every one to work.

Most churches are overorganized. There are too many societies, too many meetings, too many different things to be attended to, too much effort spent in trying to keep life in the skeletons of a dozen different church societies, too much energy wasted in trying to drum people out to all the different meetings of all these different church organizations. Consequently there is too little time and energy left to be expended in the real, legitimate work of the church, namely, evangelization.

Thoroughly believing this, I try to simplify the church organizations, eliminating some societies entirely, and

merging others together until there should be but two general church organizations: a "woman's union" and a "men's league." Every male member of the church is, by virtue of that fact, a member of the men's league, and every female member of the church is a member of the "woman's guild."

Then we divide the entire territory of the parish into ten or a dozen sections or neighborhoods, thus grouping the membership of both the men's league and the woman's guild into about a dozen different neighborhood sections, with a chairman and a secretary for each section. These neighborhood sections of the general societies look after the neighborhood sick and poor, conduct cottage prayer meetings, visit strangers and newcomers and invite them to church, make a canvass of the neighborhood, look after those who have no church home, and perform a score of useful services.

Moreover, with such a skeleton organization as this, covering the entire membership of the church, the pastor can put his hand at any time upon any part of the organization in any corner of the parish and have things done—the thought all along being that the organization is a mere outline or skeleton, that no time is to be wasted upon it, but that the energies of all are to be expended in charities, in evangelism, in increasing the membership of the church, and in other legitimate church work.

This is undoubtedly the great desideratum—the very acme of church success. What is wanted everywhere is a working church—a church where the entire membership is at work. This activity of the entire membership of a church moves the community mightily; the results are simply marvelous. And this activity is likewise transforming upon the Christian life and character of the members who do the work.

Now it is not so hard to set a church to work as many imagine. Most people are willing to do a reasonable amount of church work, or at least a very small amount of church work each. I tell them that I do not want so-called "working bands," but that I want the whole church to be a working band. I show them, by blackboard demonstration, as of a mathematical problem, that four hundred members, each working two hours a week for the eight weeks between one communion and another, would do an amount of work equal to that which would be done by a public school teacher in the regular

school hours of five years. I get each member to devote two hours a week (1) to increasing the church attendance and (2) to increasing the church membership. They do not consider this an unreasonable request; they are willing to respond to such a moderate requirement, and the results upon the life and activities of the church are tremendous.

I tell them that I do not want so-called "leading members" and "officers and pastor" to do the work of the church; that I want each member to do a part of the work—not all, not much, but a little. That it is to be a church "of the people, by the people, and for the people," and that each member is a necessary part of the plan of the work and cannot be spared.

As an illustration of what I mean I ask them to go with me (in imagination) to the watch factory near by, where nearly three thousand operatives are working. We go together into one workroom after another, and find most of the operatives asleep. We arouse them, only to hear them say, "Oh, the manager of this factory is busy, and some leading workers over in that other room are active; they will attend to the work of the establishment." It is readily seen that every operative must be awake and at work, each doing his part, no one making a whole watch, but each making his little portion which is necessary to the perfect whole.

So I try to show them that each member of a live church must be awake and at work, no "leading members" doing it all, but each doing his own little part so necessary to the whole. And I actually demonstrate to each that his individual portion of work is essential, and that to him, be his position never so humble and modest, is due the credit for the marvelous results.

And this is the truth and no flattery. I liken it to the nomination of my friend, ———, who was serving at that time as congressman. He required one hundred and forty-one votes to secure his nomination in his party convention. By tremendous effort we secured the bare one hundred and forty-one votes, and we could not have controlled another vote by possible effort. Had we fallen one vote short of the one hundred and forty-one a combination would have been made that would have defeated my friend. After the convention adjourned one of the one hundred and forty-one came to me and said, "It was my vote that nominated your friend." "Yes," I said, "you

did it." Then a second crowded up to me and whispered, "I gave him the majority vote." "Yes," I replied, "yours is the credit and the glory for the good work done this day." A third man came to me and said, "I did not have a vote today, but I controlled one, and if I had not secured that vote for your friend he would have fallen short." "Yes, sir," I answered, "you were the only man that could have won that vote, and without that vote the day was lost. To you belongs the credit of this victory." And so on around. Did I prevaricate? Did I flatter? By no means. It was the gospel truth.

And so I show each of my people that his one little vote, his modest work, his quiet influence, is not only important, but that it is absolutely essential; that the great work cannot be done without him, and that to him belong the credit and the glory of the noble results. And the beauty of it is that this is all true. They see that it is true, that it is perfectly logical and thoroughly sound, and they proceed to act upon it with confidence.

Nor is this a mere experiment. I had tested it in other work before applying it to the church. Years ago, while principal of a village high school, which had never previously graduated more than four students at any one commencement, I applied this principle of personal work by every student, until the fourth and last year that I was principal we graduated a class of twenty-seven. Later, when I was at the head of the department of English literature in a State University, by similar methods we increased the number of students in the literature department from two hundred and sixteen to six hundred and eighty-three in five years. Still later, while I was the president of a State Normal School, by similar methods we increased the attendance of students from two hundred and seventy-six to six hundred and twelve in three years. I always believed that the same practical, organized effort of united individual work that wins so certainly elsewhere will win in the church work also, and now I am sure of it.

In answering your request I have spoken in the first person, using the personal pronoun freely. If I had actually done this work myself, perhaps modesty would forbid this free use of the first person. But I feel like one who has been a spectator, standing near by as the work has gone on. Others have done the actual work; to them belongs the credit, and I am recording for you the results.

It reminds me of a barn raising which I witnessed in the country when a boy. The great framework of the barn having been previously mortised and fitted, was to be put up in a day by a "barn-raising bee." It required some seventy-five men of the neighborhood, far and near, with pike and peavy and pole and handspike to lift the huge framework into place. I observed that this was not accomplished by one man stepping forward and giving a lift to a piece of timber, and then another lifting, and then another, but that all took hold together, all prepared to work in harmony—to lift in unison. One of the number stood aside and said, "All ready, men—Yo-hee!" By every man helping and all lifting together, foot by foot the huge framework went up until it stood erect with every timber in its place.

There was no great credit to the man who said "Yo-hee." Any other man could have said it—but it was necessary that some one should say it. So I have not done this work. The church has actually done it. The members have been doing the real lifting. Mine has been the modest task of standing by and saying, "Yo-hee." Some one else can say it just as well, but in the raising of the great spiritual framework of a community it is necessary that some one stand by and say, "All together now, ready, Yo-hee."

Perhaps I ought to add that all our work is done quietly, reverently, and with constant prayer to God for guidance and inspiration, and to the Father, Son, and Holy Spirit is ascribed all praise and all glory for whatever may be accomplished in Jesus' name.



PART II
CHURCH POLITY AND GOVERNMENT

Introductory

The ultimate authority in church government rests in the will of God. The Bible is a revelation of his will, in the form of eternal principles. The fundamental laws of right are clearly set forth therein, but in church administration, as in every other human experience, situations are constantly arising for which no definite policies are outlined in the Word of God. Somebody must determine or define these policies. In the Church of the Brethren this is done by the members themselves, either directly or through their chosen representatives.

Speaking after the analogy of civil life, the government is a combination of pure democracy and representative democracy. In the local church it is the former. In the District and General Conferences it is the latter.

An action of the local church is the voice of all its members, concurring in the judgment of the majority. An action of the District Conference is the voice of all the churches of that District, likewise concurring in the judgment of the majority. An action of the General Conference is the voice of all the churches of the Brotherhood, again concurring in the judgment of the majority.

The highest human authority in our system of government is the General Conference, since its action represents the combined will of all the churches. The character and policy of the local churches determine the character and policy of the General Conference. The local church and the General Conference are mutually conditioning factors, acting and reacting upon each other, the two influences combining to determine the character and trend of the church life.

CHAPTER V

The General Conference

SECTION 1. ORGANIZATION AND PROCEDURE

Constituency

The General Conference meets annually for the consideration of matters pertaining to the welfare and activities of the church as a whole.

The voting power is made up of delegates from the Districts and from the local churches. Each District is entitled to a delegate. Districts having a membership of 3,500 or more are entitled to two delegates. Each local church is also entitled to a delegate. Any church whose membership exceeds 200 may have two delegates. These two sets of delegates, one from the Districts and the other from the local churches, act together as one body. The Conference is also attended by large numbers of the church membership, who have full liberty to participate in the discussion of all questions, but they do not vote.

Associated with the Conference proper is a convention program of several days' duration, consisting of inspirational addresses, group conferences and other features which have no small influence on the Conference itself and the whole church life.

Standing Committee

The delegates from the Districts constitute what is known as the Standing Committee. This body, aside from its participation in the open Conference, as above described, meets independently, several days in advance of the general sessions, for the preparation of the Conference business. It organizes by electing a Moderator, Reading

Clerk, Writing Clerk and Messengers. These officers are chosen by ballot and must receive a majority of the votes cast. This organization serves also as the organization of the Conference.

The work of the Standing Committee consists in formulating answers to queries for the Conference, when these come without answers proposed, in considering applications for assistance in the adjustment of local difficulties, in nominating members for the general boards and committees and all other necessary committees, and in making such other recommendations to the Conference as may seem wise. The final disposition of all these matters of business rests with the open Conference.

Origin of Business

The chief sources of business for the Conference are the local churches and the General Boards.

The latter may bring directly to the Conference any questions or recommendations pertaining to their own work. But it is the privilege of any member of the church to present to a local church council any measure for Conference consideration which he believes would promote the general welfare. If approved by the church it goes to the District Meeting, and if there endorsed is carried by the District delegate to the General Conference.

The program of business appears in the Conference Booklet, published by the Brethren Publishing House, Elgin, Ill., to which all queries and committee reports should be sent in ample time.

Credential for Delegates

The following form of credential is provided for delegates from the local churches:

Credentials for Delegates to District and General Conferences of the Church of the Brethren

Name of State District,
 Name of Congregation,
 Name of Delegate,
 Official Position,

This is to certify that
 has been duly elected to represent the above-named congregation at
 the Conference, to be held at
 on
 19..... We recommend
 for spiritual life and
 as being in full accord with the faith and practices of the church, as
 defined by General Conference.

..... Elder.
 Clerk.

Declaration of Principles and Purpose

1. I again declare my faith in, and grateful acceptance of, Jesus Christ, "the only begotten Son of God," as my personal Savior; and the Bible as God's infallible Word of Truth, and the New Testament as the ultimate rule of faith and practice for men (John 1: 14; 3: 16 and 36; 12: 47-48; Luke 21: 33; Acts 10: 43; 2 Tim. 3: 16).

2. It is my sincere endeavor, in submission to God's Holy Spirit, to make my life, at all times, in purpose and in act, a true expression of the teaching of Jesus and his apostles (1 Cor. 10: 31-33; Rom. 12: 1 and 2).

3. I pledge my loyalty, by life and influence, to the Church of the Brethren and to her doctrines and practices as taught by the Scriptures and defined by her General Conference (1 Peter 1: 13-16; 3: 3-4; James 5: 12; Luke 3: 14; 1 Cor. 6: 1-8; John 18: 20; 1 Peter 5: 13-15; John 13; 1 Cor. 11: 1-21).

4. As a delegate to the above-named Conference, I have carefully read the scriptures cited in this declaration, and promise prayerfully to consider, with open mind and a teachable spirit, all matters presented, and to act, by voice and vote, in good faith, for the best interests of the church, that she may continue to be "the pillar and ground of the truth" (1 Thess. 5: 17; Rom. 14: 22-23).

..... Delegate.

By custom the Standing Committee delegates also pledge their allegiance to the above Declaration of Principles and Purpose.

Rules of Procedure

The Conference deliberations are governed by the following rules:

1. All questions with their answers, before discussion, shall be read by the Reading Clerk, after which the Moderator shall declare the same the business of the meeting.

2. No one shall speak more than twice on the same question. The first speech shall be limited to fifteen minutes and the second to five minutes.

3. The Moderator shall decide when a question shall be put on its passage, but any one from the voting body may move the "Previous Question."

4. A two-thirds majority shall be necessary to pass answers to all queries; a majority for other motions.

5. All appeals from the rulings of the Moderator shall be decided by the voting body.

6. "Robert's Rules of Order" shall be the standard for any point not covered by these rules.

7. These rules may be amended at any regular session.

Function in General

The relation of the General Conference to the church welfare may be briefly described by saying that its purpose is inspirational, conciliatory and constructive.

It inspires the membership by opening up new visions of opportunity and responsibility and building fires of deeper consecration to the tasks in hand.

Perhaps, for the second function, unifying would be a better word than conciliatory. Differences of opinion as to methods of work or doctrinal interpretation are brought to the Conference and a working agreement is reached. If unity of judgment is not possible, a unity of purpose and program is arrived at and the churches learn how to keep living and working together in brotherly love.

The third element in the function of the Conference,

the constructive, grows larger constantly. Here plans and policies are sought out and formulated, executive agencies are created—all this to the end that the church may reach the greatest possible efficiency in promoting the Kingdom of God. Many of the leading activities for which the Conference is responsible are carried on through the boards and committees briefly described in the next section.

SECTION 2. CHURCH BOARDS AND COMMITTEES

General Mission Board

This board, consisting of five members, so chosen that one member is appointed each year for a term of five years, has the care and direction of the mission work of the church. It appoints missionaries, subject to Conference approval, secures and distributes the funds for their support and equipment, and formulates the church missionary policy and program.

It is now (1923) operating missions in India, China, Sweden and Denmark, which employ a force of about 125 missionaries (not counting native workers) and is just opening a mission in Africa. In the homeland, in co-operation with District Mission Boards, it gives assistance at weak points and carries on new work among certain isolated groups.

This board also holds in trust and controls the publishing interests of the church. (A. M. Min. 1883, 1908, 1917.)

General Sunday School Board

This board of five members, one of whom is appointed each year for a term of five years, is entrusted with the development and direction of agencies for religious education.

It arranges for the publication of such books and other material as is deemed helpful. It encourages and advises the District Sunday School Secretaries and Directors of Religious Education, directs the Vacation Church School movement, and in every possible way seeks to promote the cause of religious education.

This board also has general supervision of the Christian Workers' Societies. It has provided for four departments: Junior, Intermediate, Young People's and Adult, with special emphasis upon the Young People's Department. Through carefully-planned Young People's Conferences and suggested activities, especially suitable for the young, the board endeavors to inspire the young life of the church and direct it into channels of practical service. (A. M. Min. 1911, 1917, 1919, 1923.)

General Educational Board

This board consists of five members, of whom three are chosen from the schools and two are not connected with the schools. The term of service is five years, one member being appointed each year.

The board has moral and spiritual oversight of the several schools, and strives to keep them in harmony with the principles of the church. It looks into the work of teachers, courses of study, textbooks, athletics, etc., so far as pertains to their moral and spiritual influence. It labors to put the church spirit in the schools and the school spirit in the church.

The board is charged with the study of the needs and mission of the schools and the direction of the educational interests of the church. It encourages gifts to the cause of education, advises with individuals or Districts in the matter of founding new schools, and in every possible way strives to raise the educational work of the church to the highest Christian standard. (A. M. Min. 1916, 1917.)

General Ministerial Board

To this board of five members, whose term of service is five years and so arranged that one member is appointed each year, is committed the problem of securing the most effective distribution and functioning of the ministerial force of the church.

It directs surveys of the various Districts and secures data helpful in locating pastors and workers. It furnishes application blanks for pastors and churches and coöperates with District Ministerial Boards in providing pastoral and evangelistic service in their territory. It coöperates with the various church boards and institutions, with a view of discovering prospective pastors and evangelists and directing them to fields where they may serve most efficiently (A. M. Min. 1921).

Temperance and Purity Committee

This committee, composed of three members, one of whom is appointed each year for a term of three years, is charged with the duty of promoting temperance and social purity. Through public meetings, through the circulation of helpful literature and in every other practicable way it seeks to foster and maintain a lively interest in the fight against the triple evils of strong drink, tobacco and the social vice (A. M. Min. 1908, 1918).

Peace Committee

This committee consists of three members, who serve three years, one member being appointed each year. Its duty is to keep the Brotherhood informed as to the status of the peace movement, to promote, through the distribution of literature and in every other feasible way, a realization of the wickedness and folly of war, and thus to build up a public conscience which shall demand peace-

ful methods in settling civil and international differences. (A. M. Min. 1911, 1917.)

Homeless Children Committee

This is a committee of three members, one of whom is appointed each year for a term of three years. Its work is creating sentiment in favor of caring for orphans and homeless children and assisting Districts in organizing for this service. To this end it studies the various methods in use, and through the circulation of helpful literature, and otherwise, encourages the general adoption of the best methods found among our own workers or elsewhere. (A. M. Min. 1912, 1917.)

Dress Reform Committee

This committee consists of three sisters and two brethren, whose term of service is three years, so arranged that not more than two appointments are made in one year. It maintains an aggressive campaign of education on the subject of dress, presenting it in its esthetic, economic, social, moral and religious aspects. This is done by means of printed matter, oral addresses in the churches, schools and conferences of our people and others, or in any way that seems most practicable. (A. M. Min. 1914, 1917.)

Tract Examining Committee

This committee, composed of five members, one of whom is appointed each year for a term of five years, examines and approves the tracts published and distributed by the General Mission Board. It also acts as an advisory committee to the editorial management of the "Gospel Messenger" (A. M. Min. 1893, 1917.)

Music Committee

This committee of three members, one of whom is appointed each year for a term of three years, has charge of the direction and development of the music interests of the church. It studies the needs of the Brotherhood along musical lines and, by coöperating with the churches in holding music institutes, looking into the advisability of new song books and otherwise, seeks to develop our congregational singing to the highest possible standard. (A. M. Min. 1919.)

Conference Program Committee

This is a committee of three members, one of whom is appointed each year for a term of three years. Its duty is to prepare and supervise from year to year the programs for the General Conference. This refers, of course, not to the business of the Conference proper, but to the various associated meetings. (A. M. Min. 1920.)

Sisters' Aid Society

This is a voluntary organization on the part of the sisters, which has acquired a semi-official status through the encouragement given it by the Conference. The election of officers—president, vice-president and secretary-treasurer, by the society itself—is confirmed by the Conference. The general organization, besides stimulating the local societies in their various benevolent activities, is a strong auxiliary to the mission work of the church, in accepting special tasks in this field and enlisting in their behalf the active support of the women of the Brotherhood. (A. M. Min. 1919 and thereafter.)

Auditing Committee

This committee consists of two members, who serve

two years, one member being appointed each year. It audits the accounts of the Brethren Publishing House, the General Mission Board and all other boards and committees having financial reports to submit to the Conference. (A. M. Min. 1914.)

Other Officers

Each year the Conference appoints also a member of the Advisory Board of the American Bible Society, a Railway Transportation Agent, who procures and publishes information as to railroad rates and accommodations for the General Conference, and a Treasurer, who collects and disburses the funds necessary to pay all expenses authorized by the Conference and not otherwise provided for.

Council of Promotion

The Conference of 1923 also established a Council of Promotion, composed of one member chosen by each of the General Boards and Committees and one member appointed by Standing Committee. The Council assists the General Boards and Committees in coördinating and promoting the work entrusted to them by the Conference, in such a way as to serve the best interests of the church. It employs a General Director, whose term of office is three years, and whose name is presented to Conference for approval.

CHAPTER VI

The District Conference

Organization

The churches of the Brotherhood are grouped according to convenience into Districts, commonly spoken of as State Districts, though in a few instances only do Districts coincide in extent with States. Usually a State is divided into from two to five Districts, while in other cases a District may include two or more States or parts of States. There are now (1923) forty-seven Districts in the United States, one in Canada, one in Sweden, one in Denmark, two in India and one in China, a total of fifty-three.

Each of these Districts holds annually a Conference usually called the District Meeting. The voting body consists of delegates from the churches, though others attend in large numbers and take part in the discussions. Each church is entitled to two delegates, and churches of over two hundred members may have an extra delegate for each additional two hundred members or fraction thereof. (A. M. Min. 1912.) The same form of credential is used as for delegates to the General Conference. (See page 35.)

In organization and procedure the District Conference conforms in a general way to the General Conference, though Districts differ in detail according to local conditions and preferences.

Business

The business docket of the District Conference con-

sists chiefly of questions sent to it by the churches and reports of the various District committees and officers.

These reports are carefully considered, and commendation or counsel and further instructions given as the conditions may require. Vacancies are filled and any necessary new appointments made. The queries from the churches may pertain to local problems on which help is desired, to plans for improving the District organization or work, or to measures of general concern and designed for the consideration of the General Conference. In sending queries to the General Conference, the latter requests that District Conferences propose answers for their queries whenever practicable. The District Conference also chooses its delegates or delegate for the Standing Committee, according to its own prescribed methods and tenure of service, except that the same persons may not be chosen two years in succession. (A. M. Min. 1897.)

As in the case of the General Conference, so at the District Conference, along with the business session, inspirational meetings, devoted to the work of the ministry, education, etc., are often held, though in some Districts these meetings are held independently at a different time. In either case they have much to do with the tone of the District life and work.

Elders' Meeting

In connection with the District Conference is the Elders' Meeting. This is a meeting of all the elders of the District, in so far as they can be induced to attend.

It is a meeting of mutual counsel and conference. It affords an opportunity for any elder with special problems to secure the help of his brethren. Indeed, any member of the church who feels that he has not had just consideration may present his grievance or problem to the elders, who give such relief or advice as they deem best. Sometimes the meeting recommends to the District Conference

the names of a committee to assist in the adjustment of local difficulties. This meeting also considers proposals for the ordination of other ministers in the District to the eldership. When such proposals are approved, a committee is appointed to visit the church concerned and effect the ordination, if found satisfactory to the church.

The relation of the Elders' Meeting to the District Conference is somewhat like that of the Standing Committee to the General Conference. The chief difference is that the former has no special standing in the open Conference, the voting power of which is limited to the delegates elected by the churches.

Boards and Committees

Under the appointment and direction of the District Conference the various Districts have their boards and committees, similar in name and function to those of the General Conference, though with less completeness. Practically all the Districts have Mission and Ministerial Boards, most of them have temperance committees, and some have still other boards or committees. The duties of all of these correspond to those of the general boards and committees, except that their scope is limited to their respective Districts.

In some cases certain District activities, notably in the field of religious education, are under the supervision of a single officer, called Secretary or Director. There is also a tendency, due particularly to the growing interest in the last-named subject, for adjacent Districts or the boards of adjacent Districts to coöperate in organizing for the more effective working of their territory. These groupings tend to conform roughly to the constituencies of the several colleges.

A Connecting Link

The District Conference is a later development in our

church history than the General Conference, found necessary, or at least useful, as a mediating agency between the General Conference and the local church. Being nearer the latter it responds more readily to its particular needs, and thus in many matters of counsel and direction serves the local church more effectually than could the General Conference. It also acts as a clearing house for things of lesser general interest, relieving the General Conference of burdensome details in respect to many subjects of local concern, and leaving it free to devote its principal energies to the wider interests of the Kingdom.

CHAPTER 7

The Local Church

Dignity and Function

By the local church is meant a group of members organized as a congregational unit for worship, instruction, mutual counsel and service to the immediate community and the world at large. It is by far the most important factor in the entire church organization.

The General Conference, the District Conference and all the agencies created by them, have for their objective the multiplying and strengthening of local churches. It is here that people live. It is here that the Gospel Message touches human life and becomes effective. For the mission of the church is accomplished only as it brings the people into a saved relation with Jesus Christ, and thus enables them to live in true fellowship with God and one another. For this the local church is indispensable. Its efficiency, therefore, is the center toward which the whole church machinery must converge.

Membership and Government

Members are received into the local church by confession of faith and baptism; or, in the case of those who have already been baptized in harmony with our practice, by confession of faith without rebaptism; or, in the case of those who have been members of other local churches, by letter. The formulas for receiving members are given in Part Seven.

The government is democratic, all the members having equal voice in the selection of all officers, in the adoption of plans and policies, or in the transaction of any business pertaining to the welfare and work of the church. Special tasks involving special responsibilities and privileges may

be and are committed or delegated to various officers or committees, but these are responsible to the whole membership in which the final authority rests.

We speak here after the manner of men. Every true church and church member understands that the final Arbiter of what is right and wise is God, and both constantly and earnestly seek his will through prayer and the study of his Word.

Organization and Officers

In a completely-organized local church there are two classes of officers—those who hold their position and responsibilities as long as they live, or during good behavior, irrespective of the local church in which they may subsequently reside, and those who are chosen to special tasks for a definite time, and hence lose their position at the expiration of this period, or on removal from the congregation.

The former class includes elders, ministers and deacons. The manner of choosing these and installing them into office and their respective duties is given in Part Three.

To the latter class belong the presiding elder, pastor, clerk, treasurer, trustees, chorister, ushers, special committees, etc.

In some cases the presiding elder and pastor are the same person. Where they are different persons their relation to each other and the duties and privileges of each are best defined by mutual agreement. In general, the presiding elder is the head of the local organization, and is responsible for all matters of government and discipline, including the business meetings of the church, while the pastor is responsible for the pastoral work, strictly so-called, and the preaching. In the latter he may be assisted by other ministers, when there are such, as may

be arranged by the church. The work of the pastor is set forth in detail in succeeding chapters.

The duties of the other officers named above are sufficiently indicated by common practice and consent.

Public Meetings

Of all the church services, so-called, the most time-honored, best-known and most-important is the meeting for public worship and preaching. Both elements, the worship and the preaching, are vital and should receive careful attention, that they may be as inspiring and helpful as possible.

The great value of the Sunday-school has come to be understood, and this is now a practically universal feature of the church life. It has an organization of its own, but this is usually effected at the church business meeting, or at least in some manner authorized by the church, so that it is not an independent institution but a department of the church's own work. It is the church itself organized for the specific business of religious education.

The prayer meeting gives an opportunity to all the membership for religious expression, mutual encouragement and fellowship in prayer, that makes it a strong factor in maintaining a vigorous spiritual life. It has been aptly designated as both the spiritual barometer and the power house of the local church.

The Christian Workers' Society, by being organized in departments, according to age, has taken on new life and is especially useful as a means of spiritual culture for the young people and the still younger members of the church.

The Sisters' Aid Society is not so much a kind of public meeting as an agency for practical service, but its worth to the cause has been amply proved.

Such agencies as the Vacation Bible School, Week Day Religious Education, and the Church School of Missions

are also making places for themselves in the church calendar.

The love feast and communion service is a special means of grace held semiannually, or as often as may suit the convenience of the church. Detailed directions for its observance, as well as for most of the other services or organizations named above, are given in Part Three.

For the church business meeting see the section below on "Church Council."

The Means and the End

The point which pastors and all church leaders should keep in mind is this: The local church does not exist primarily to hold meetings, run Sunday-schools, etc. These are not the test of church efficiency. They are valuable, even necessary, agencies, means to an end, but the temptation is strong and constant to mistake the whirr of church machinery for the product, the means for the end. That end is the building of Christian character, the yielding of the fruit of the Spirit, the practice of the presence of God.

The place to look for the evidences of success is in the daily life of the membership and its influence on the community. Does the light which is from Christ shine out through your local church so that people see it and are constrained thereby to glorify their Father who is in heaven? That is the supreme question.

The Church Council

The prosperity of the local church depends much on the proper handling of its business affairs. Meetings for this purpose should be held at stated times, with provision for special meetings when necessary. Regular meetings, ordinarily, should not be held less frequently than once a quarter, nor more frequently than once a month.

Responsibility for the program of business rests with the elder in charge, assisted by the clerk or official board, though it is the privilege of any member to bring to his attention any matter which he thinks should be considered.

Meetings of the official board for the preparation of business for the council, or for conference about any matters pertaining to the welfare of the church, are a potential means of much service to the cause. An elder does well to keep in close touch with his fellow-officers. And while the board may do much to relieve the church of embarrassment and to promote its prosperity by judicious attention to various matters, it should always take due care not to assume authority belonging to the whole council.

The presiding officer at the church council is the elder, or, at his direction, the pastor or other minister.

The items of business are such as: Election of officers and committees, financial plans, the program of church services and activities, improvements in physical equipment, adjustment of personal difficulties or of any matters disturbing the peace or spiritual life of the church (when private efforts by elder, pastor or others have failed), any plans or measures looking toward the increased efficiency of the church.

The business should be presented and considered in an orderly and reverent manner, the proceedings being governed, in a general way, by the same rules as those of the larger deliberative assemblies. Thus, members should speak only after rising and addressing the moderator and being recognized by him. And except in the case of such matters as may be informally disposed of by unanimous consent, all decisions reached should be upon motion, duly made and seconded, and passed by a majority of those present and voting.

The following is a fitting order of procedure: (1)

Opening devotions; (2) receiving and granting church letters; (3) reports of officers and committees; (4) other unfinished business, as may be noted by the clerk from the minutes of the last meeting; (5) new business, in accordance with a schedule previously arranged by the elder or clerk; (6) reading, correction and adoption of the minutes of the meeting; (7) closing devotions.

When Members Do Wrong

The method of procedure in case of personal offenses is that given by Jesus in the eighteenth chapter of Matthew, and the same spirit is applicable in all cases of transgression.

When one member is offended by the conduct of another, it is the duty of the offended to go directly to the offender without consulting anyone, and, in the spirit of love, seek reconciliation. If successful, this is the end of the matter. If not successful, the offended should select one or two others, choosing such as he deems likely to be most helpful, and with their aid again seek reconciliation. If this is accomplished, the matter is forgiven and forgotten. If both these efforts fail, the offended should present the matter to the church for consideration and disposal. Throughout this procedure the object sought is not merely satisfaction for the one who has been wronged, but the restoration of one whose fellowship with Christ, as well as with his brother, has been broken by sin. Concern for the erring member is the primary motive.

This principle requires that any member should be ready to seek the restoration of any other member from a course of wrongdoing of which he may have knowledge, whether a personal offense against himself or not. It also requires that any matter involving a member in public scandal should be brought to the attention of the elder in charge, that it may be investigated and dealt with by the church as the case may require.

In all cases no effort should be spared to lead an erring member to genuine repentance. When this can not be accomplished to the satisfaction of the church, there may remain no alternative for the church but to withdraw fellowship.

Organizing New Churches

When it is desired to organize a new church, the procedure, as established by the General Conference of 1920, is as follows:

Article 1.—A body of members or a Mission Board may call for organization when, in the judgment of the District Mission Board, local conditions of the place from which the call comes justify such organization.

Article 2.—The call for organization shall be in charge of the District Mission Board and the organization effected by them or elders whom they may appoint. An elder in charge and such officials as may be deemed advisable, shall be elected.

The new organization shall then be reported to the District Meeting, and after its acceptance, its delegates shall be seated in the District Conference.

Dividing Organized Churches

When it is desired to divide a local church into two or more churches, the procedure, as established by the General Conference of 1920, is as follows:

Article 1.—If a majority of an organized church decides to divide, they shall call to their council meeting one or more adjoining elders, and at least one of the members of the Ministerial Board, who shall assist in determining lines, division of church property, etc., and in the election of elders for each of the new organizations and other officers, if deemed advisable. The new organizations shall then be reported to District Meeting, and recognition be obtained, after which their delegates shall be seated.

Article 2.—If a minority of a church desires to be organized, they may petition District Meeting for a committee of elders. This committee shall call a council in said church, and, after hearing the reasons for and against a separate organization, shall make a report of its findings. If this report is favorable to the petitioners, and is accepted by the church, the same procedure as in article one, applies for organization and acceptance by District Meeting.

If the report of the committee of elders, favoring the new organization, is rejected by the church, the committee may, if deemed advisable by them, organize the petitioners as outlined above, provided two-thirds of the members, residing in said territory, are agreed.

Disbanding of Churches

When it becomes necessary to disorganize a local church, the procedure, as established by the General Conference of 1898, is as follows:

"Let the request be made to District Meeting for disorganization. District Meeting shall then appoint a committee of elders to visit said church and grant letters of membership to all members, assigning them to adjoining congregations."

The disposition of whatever property the church may have held will depend, of course, upon the conditions under which it was acquired and the laws of the State pertaining to such matters. These are not uniform and should always be carefully looked into in all handling of church property.

Blank Forms and Certificates

Following are copies of various forms and certificates which are self-explanatory. Certificates of baptism differing somewhat from the form given are also available. Forms of ministerial certificate and license to preach are given on page 76. Orders for any of these forms or inquiries concerning them should be addressed to the Brethren Publishing House, Elgin, Ill.

Notification of Certificate

According to the decision of Annual Meeting of 1918 this Notification of Certificate of Membership should be filled out whenever deemed necessary and mailed to the elder, pastor, or some other member of the congregation wherein the certificate holder expects to reside.

(If not used tear off and destroy)

Number Date19....
To the Church of the Brethren in Greeting:

This is to Certify that ha..... requested and received a certificate of membership from the Church ofCounty,expecting to present this certificate to your congregation. Upon arrival among you address will be This congregation requests that the members of your congregation welcome heartily in the Lord.

Name and Address of Clerk:

(To the one receiving this notification: Please see that this notification receives proper attention at once.)

 CERTIFICATE OF MEMBERSHIP	
No.	Date, To
Church, County,	
<i>To Whom This May Concern, Greeting:—</i>	
<i>This is to certify that</i> <i>.....member... of the Church of the Brethren and in fellowship with the congregation at</i> <i>this place, and as such we recommend..... to the love and care of those to whom this may be presented</i>	
Deacons:	Ministers:
Name and Address of Clerk:	

Notice of Acceptance

By decision of Annual Meeting of 1898 this slip must be filled out by the clerk of the church to which the annexed certificate is presented. When filled out and signed it should be returned AT ONCE to the clerk of the church that issued the certificate.

This certifies thatpresented.....certificate of membership and is under the watch-care ofchurch.
 Date Clerk
 No. P. O. State

Traveling Certificate of Membership

Number Date19....
 This is to certify thatmember...
 of the Church of the Brethren, and in fellowship with the

.....congregation. Brother's official position Clerk
 Pastor
 This certificate is good until 19.....

Certificate of Baptism
This Certifies

That _____
of _____
born on the _____ *day of* _____

RECEIVED
Christian Baptism

on the _____ *day of* _____ *in*
the year of our Lord 192 _____

_____ Pastor.

APPENDIX TO PART II

Rules of Order

The method of transacting business in deliberative bodies is sufficiently indicated for ordinary purposes in the following summary of the most important points involved. Robert's Rules of Order may be consulted for more complete information:

1. The presiding officer in a deliberative assembly is known by various names, such as Chairman, President, and so forth. In religious assemblies he is usually called the Moderator.

2. The Moderator is generally assisted by a Clerk or Secretary, who arranges the items of business in proper form for presentation and keeps a record of the pro-

ceedings, called the minutes. When the presentation of the business requires much reading there is a special officer for this purpose, called the Reader, or Reading Clerk.

3. Questions under consideration are decided, ordinarily, as the majority may vote, on motions duly made and seconded.

4. Informal and unimportant matters are often disposed of by common consent, indicated by silence. Sometimes also the presiding officer may ascertain the will of the meeting on any point by submitting it to vote without the formality of a motion. But the usual method should be followed in all matters of importance or whenever anyone objects to any departure from it.

5. In matters of exceptional importance, especially where a change from a former policy is involved, a two-thirds majority may be required for the adoption of a motion. This is, of course, as the body may have previously determined.

6. Any person desiring to make a motion or to speak on any question before the meeting shall rise, address the Moderator and secure his recognition. Motions may be seconded without this formality.

7. When the Moderator has stated a motion, duly made and seconded, or caused it to be read, it is in the possession of the meeting, and can not be withdrawn or removed from consideration except by action or consent of the meeting.

8. With certain exceptions motions are always subject to debate before being put to vote. The most important exceptions are a motion to adjourn and a motion for the previous question.

9. The Moderator decides when debate on any motion shall close, but any member desiring to have the discussion closed may move the previous question.

10. When a motion for the previous question has been

made, seconded and carried, discussion on the question pending ceases and it is put to vote.

11. A question of order may be raised by any member and is decided, without discussion, by the Moderator as follows: "The point is well taken," or "The point is not well taken," as the case may be.

12. If the ruling of the Moderator on any matter is not satisfactory, it is the privilege of any member to appeal from the decision. If the appeal is seconded, the Moderator states the question: "Shall the decision of the chair stand as the judgment of the meeting?" After having been open for debate, it is decided as any other question.

13. When it is desired to dismiss a matter without passing on the merits of the question, a motion may be made that it be indefinitely postponed, or that it lie on the table, or that it be "respectfully returned" to the source from which it came. The effect of all three actions is practically the same, except that when a question is "tabled" it may, on motion, be taken up again later. When a question is "returned," it is regarded as not having been considered and does not appear in the minutes of the meeting.

14. A motion to adjourn is always in order, except when a member is speaking, when voting is in progress, or when no business has been transacted since a motion to adjourn has been voted down.

15. Any action may be reconsidered, provided the motion for reconsideration be made by a member who voted with the prevailing side. The passing of such a motion does not reverse the former action, but places the subject before the meeting as if it had not been acted upon at all.

16. When it is desired to change the form or purport of a motion already before the meeting, this may be done through a motion to amend. The adoption of such a mo-

tion, proposing the desired changes, does not dispose of the matter, but merely places the original motion before the meeting in its amended form.

17. When a motion is before the meeting, a motion of entirely different purport, but pertaining to the same matter, may be offered as a substitute. The passing of a substitute motion disposes of the question. The failure of such a motion leaves the original motion before the meeting.

18. Any subject may be referred to a committee when more careful consideration is required than can be given in the meeting. The entire disposition of the matter may be entrusted to the committee, or, as usually, the committee may be instructed to study the subject and report its findings to the meeting for approval, amendment, rejection, recommittal, or any action that may seem best.

19. The more common methods of taking a vote are by a vocal response, by raising the hand, or by standing. In the first named, the Moderator asks those in favor of the motion to say Aye, then those opposed to say No, or equivalent expressions, and announces that the motion is carried or lost, as the case may be. The last-named method is generally used when it is necessary to count the vote, as this may appear in the judgment of the Moderator or on the request of any member.

20. In cases of special importance or delicacy the voting is done by ballot. The members give their voice by writing yes or no, or whatever signs have been agreed upon, on slips of paper which are provided, collected and counted by special officers called tellers.

21. The ballot method is commonly used in the election of all important officers, the members simply writing on the ballots the names of the persons for whom they wish to vote. A majority of all the votes cast for a particular office is usually required for an election. The balloting may be repeated as often as necessary to secure this result.

22. Elections may be facilitated by nominations made in the open meeting, or by a committee previously appointed for this purpose. It is not advisable, however, to make nominations for the most important officers, such as the presiding elder of a local church, or in any case where it is not satisfactory to all concerned. When there is a long list of offices to be filled, for which nominations have been made, progress may be further facilitated by numbering the names and posting them where they can be seen by all, so that they may be voted for by writing the numbers only. Sometimes balloting sheets are used on which the nominations have been printed, with blank spaces left for writing in names where it seems best to make no nominations.

23. It is sometimes found desirable in deliberative bodies to limit the length of speeches, as well as the number which a member may make on the same subject. Such action is seldom necessary in small assemblies.

24. Members should stand in addressing the Moderator or the assembly, as, of course, the Moderator should in addressing the assembly or any member. In very small assemblies, as the meetings of committees, trustees, and the like, this rule is not commonly observed, the chairman and other members remaining seated throughout the entire proceedings.

PART III
CHURCH OFFICERS AND THEIR WORK



CHAPTER VIII

The Licensing, Election, Installation and Ordination of Ministers and Elders

A. The Election and Support of Pastors

I. Election

1. The churches shall "pray the Lord of the harvest to send forth laborers into his harvest" (Matt. 9: 38), and shall study carefully their membership with the view of finding suitable young men for the ministry. Young people should be encouraged to take part in Sunday-school, Christian Workers' Meetings, and other church activities, and as suitable young men for the ministry appear, elections shall be held without delay.

2. Election by the majority vote is desirable, and prayer and labor shall be freely given to make it possible. After the scriptures setting forth the qualifications of the ministry have been read and explained, and earnest prayer has been made for enlightenment and guidance, the vote of the church shall be taken. If one receives a majority of all the votes cast, he shall be declared elected. If no one receives a majority vote, at the judgment of the election board and the elder in charge, the one receiving the highest number of votes may be declared elected; or the facts may be reported to the church without giving names, followed by fervent prayer for spiritual guidance; also further teaching, if thought necessary, and the vote of the church shall be taken again, and if one does not receive a majority vote, again another season of prayer may be engaged in, and another vote taken. This may be

repeated once or twice, and if one does not receive a majority vote, and it seems not good to the election board and the elder in charge to declare an election with a plurality vote, the election may be declared off.

3. A young man who feels called of the Lord to the ministry, but who has not been chosen, may speak freely to his elder or one of the ministers on the subject, also the Ministerial Board, hereinafter provided, and after special prayer with him and an examination of his faith, the elder may submit the matter to the church for consideration, and the church, after due consideration, may set him apart as a minister, by the common charge, if two-thirds of the members in council favor it. This action shall be considered as an election.

4. Ministers, when installed, should agree to serve the church faithfully, and where most needed.

II. Qualifications

1. Moral and Spiritual: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 2-4; Titus 1: 5-9. Above all, the minister should be spiritual; sound in the faith and doctrines of the New Testament—such as the inspiration of the Scriptures, the Divinity of Jesus Christ, the atonement, regeneration, the condition of pardon, New Testament ordinances, etc. He should not be greedy of filthy lucre, not worldly-minded; but on the other hand, he shall have the mind of Christ, and withal be willing to suffer hardship as a good soldier of Jesus Christ.

2. Mental and Educational: 1 Tim 3: 2; 2 Tim. 2: 15; 3: 15-17. The scriptures cited exhort every minister to make the preparation that will insure an efficiency approved of God. While we do not fix a standard of educational qualifications, we do encourage College and Biblical training; when necessary, the church should assist in obtaining it. To those elected to the ministry, who can

not reasonably acquire said training, we recommend a Home Study Course arranged by the Educational Board, the books to be secured through the Gish Committee. Those ministers who can not avail themselves of these advantages, but who are rendering faithful service notwithstanding, are hereby encouraged to continue their faithful labors, and the church should give them her fullest support.

III. Instruction

1. There shall be two degrees in the ministry, to be known as ministers and elders. All ministers who, at the time of the adoption of this report, are serving in the first and second degrees, shall be designated as ministers.

2. The duties of the minister are to preach the Word, to administer baptism, to serve the communion in the absence of an elder or at his request; to solemnize marriage,—in brief, to assist the elder faithfully in the general work of the ministry (Eph. 4: 11, 12; 2 Tim. 4: 1-5).

3. The duties of the elder, in addition to the foregoing duties of the minister, are to feed the flock, to preside over council meetings, especially when official members are on trial; to anoint the sick, to have the oversight and general management of the church; training the young ministers in his charge and apportioning the work among them according to their experience and ability—in brief, to be a faithful shepherd to the flock, guarding their souls as one who must give an account, and be willing to serve in any capacity authorized by the church (Acts 20: 28; 1 Tim. 5: 17; Titus 1: 5; James 5: 14).

4. When the minister proves himself faithful and efficient in his office, he shall be ordained elder; and, when ordained, he shall pledge himself to live and labor in harmony with the accepted standards of the church in faith, doctrine and practice (1 Tim. 5: 22; Titus 1: 5; 1 Peter 5: 3).

5. The duties of the minister to the church, and in general, also the duties of the church to the minister, shall be clearly set forth in a special sermon at the time of installation and ordination.

IV. Distribution

1. Each church shall, under a system worked out of itself, in the light of its local conditions, distribute the labor of its ministers over its territory as much as possible.

2. The ministers of each State District shall coöperate with said Ministerial Boards and the District Mission Boards in working the territory of the District to the best advantage.

3. The ministers of the Brotherhood shall coöperate with said Ministerial Boards, the District Mission Boards, and the General Mission Board in covering the world field as much as possible.

4. When a minister decides to change location, he should confer with said Ministerial Boards as to where his service is needed.

V. Management

1. The ministry should be encouraged in the zealous preaching of the Word, faithfulness to duty and the spirit of sacrifice for the salvation of souls, as manifested by Jesus and the apostles.

2. Ministers who are financially able should be encouraged to preach the Gospel without money and without price, as it has been the practice of the Brethren from their beginning.

3. The church should share financially in the burdens this world's goods, that more and better work may be of the ministry, especially with those who are poor in done. and that more of the ministers may give themselves

wholly to the ministry of the Word (Acts 6: 4; 1 Cor. 9; 1 Tim. 5: 17-19).

4. Churches that feel the need of pastors, giving all of their time, are at liberty to secure them, giving them a reasonable support, where it can be done with the approval of the majority of the members in council.

5. Churches should elect their presiding elders at least once in three years.

6. Elders and pastors should give their churches at least three months' notice of the severance of their relations, and churches desiring a change of pastors should give them the same notice.

7. The District Meeting of each State District shall appoint a District Ministerial Board of three able, active elders, whose term of office shall be three years, except those first appointed, one of whom shall serve one year, one two years, and one three years, whose duty it shall be:

(1) To make a prayerful study of the condition of the churches and the territory of the Districts.

(2) To inspire the churches, with their officials, to deeper consecration, greater faithfulness and sacrifice for the Lord's cause.

(3) To encourage the election of ministers, as suitable young men develop; and if they are not called to conduct such elections and the ordination of elders, they should be represented, if practicable, at such time and places by at least one of their number.

(4) To keep in touch with suitable young men for the ministry and inspire their interest in the work of the church.

(5) To coöperate with churches in securing elders and pastors, and in severing these relations; also with elders, ministers, and pastors in changing location. The Ministerial Boards, however, shall not be intrusive, acting with arbitrary authority; they shall be helpful.

(6) To keep a record of the churches that desire

elders and pastors, and also the names of elders, ministers, and pastors who desire change of location and work.

(7) To coöperate with the Ministerial Boards and the District Mission Boards in securing workers to cover the Districts, and also with the General Mission Board in securing workers for the world field.

(8) To make annual reports to their respective District Meetings of the work done and the needs of the Districts, with such recommendations as seem good. (A. M. Min. 1917.)

B. Form for Installation of Ministers

(Read one or several of the following scriptures: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 1-4; 3: 15-17; 4: 1-8; Titus 1: 5-9; Eph. 4: 11-16; Isa. 6; Jer. 1: 4-19; Ezek. 2; Matt. 9: 35 to 10: 42.)

[To the Church] Dear Brethren and Sisters: God, by the Holy Spirit, calls men to serve him according to the gifts bestowed upon them; and to chosen servants he grants the grace of preaching the Gospel. Unto the church he has given commandment, not only to pray for the increase of the ministry, but also to call those who, having proved their fitness and sincerity, may serve in the sacred office, in order that men of pure heart and good conduct shall speak unto the edification of believers and the building of the body of Christ. It is proper that all who are thus called should receive the approval of the church and an interest in the prayers of the members.

This, the(Name of the

church)having confidence in the religious conviction and experience, the sincerity of purpose and character, and the sufficiency of mental and spiritual gifts, has, according to the polity and forms of the Church of the Brethren, called(Name of the brother) to the sacred office of the ministry.

(Here the candidate or candidates shall arise and stand before the elder, until called to kneel in prayer. If married, the wife also shall answer questions and is to be given the special charge indicated.)

Do you accept the Bible as the inspired Word of God, believe in the Deity and the atoning sacrifice of Christ, and promise to live in harmony with the doctrines, principles and practices of the Church of the Brethren?

Dear Brother: God has by the Holy Spirit called you to the ministry, and you have declared your acceptance of his truth and your promise to abide in the teaching of the church. We therefore exhort you to a remembrance of the dignity and worth of the service to which you are called. We trust that you shall, by God's grace, give yourself wholly to this work to which God has called you, that you may be an ensample to the flock and a pattern for the people to follow. It will be your duty to preach and to teach, to admonish and to exhort, to feed and to provide—in full, to be an under-shepherd of the flock of Christ. The church authorizes you to preach and appoint preaching

services, to administer the ordinance of baptism ; to serve the communion in the absence of an elder, or at his or their request if present, to solemnize the rite of marriage ; and, in brief, to perform all the duties of a minister or pastor and all those of an elder, except that you have no authority to install officers in a church, nor to preside at council meetings where official members are dealt with, nor to do work in the territory of an organized church without the consent of the church or elder. You are invited to participate in the work of the church at large, except that you may not preside at a District Meeting, nor act as a member of Standing Committee.

While investing you with much authority you should not use it in an arbitrary manner but submit to the church and older ministers with a proper and due humility.

In accepting the ministry it is to be your purpose to be true to your calling, to maintain the dignity of the pulpit and the honor of the church, to serve, as far as possible, in the most needy fields, to be the servant of your Lord whose disciple and apostle you are.

[To the wife] Dear Sister: You, with your husband, are likewise specially called into the service of God and the church. In the duties and responsibilities that fall to him, you are to be a true helpmeet and colaborer in service. In your home you should, by your devotion and loyalty, strength-

en the heart of your husband and make a good report among all for him and his family. We exhort you to sincerity and holiness in life, that you may likewise be an example to the flock. You will have large opportunity for leadership and service in the church, especially among the sisters of the church, as you help them in their special problems, strengthen them for their special temptations, and increase the spirit of holiness in their lives. Thus you will also share the rewards and joys of a faithful servant (1 Peter 3: 1-6).

Do you [naming the brother and his wife] willingly and freely accept this, the ministry of God, from a love of God, a hunger for souls, and a desire for service? Do you engage to be faithful and diligent in the work of the ministry and labor at all times to maintain the purity and peace of the church?

[To the Church] You have been led of God to call this young man into the ministry of the church. It is your duty, as a church, and it is incumbent upon the church at large, to make it possible for him to give the fullest measure of service to the Kingdom. Thus you should provide him with the necessities of life, that he may devote himself to the Word of Ministry, to sustain him in the bonds of love and fellowship, to strengthen his hands with prayer; and to work with him as co-laborers in Christ in the work of the church for the promotion of his Kingdom.

(Here the candidates and the church shall kneel in prayer of mutual consecration. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.

C. Form for Ordination of Elders

(Read one or several of the following scriptures: Acts 20: 18-35; 1 Tim. 3: 1-7; Titus 2: 1-8; 1 Peter 5: 1-4; Acts 14: 23.)

[To the Church] Dear Brethren and Sisters: God, by his Spirit, not only calls men into the service of the ministry but, when they are found efficient and faithful, he rewards them with a larger task. Therefore, unto the church he has given commandment, not only to set apart godly men to the ministry, but, when they have been proved and tested in service, to give them a larger field of usefulness. It is proper that those who are thus advanced and given heavier responsibilities, should receive the approval of the church and a consecration to the larger service.

This, the (Name of the church) knowing the efficient and faithful service in office and the continued growth in spirituality and ability to serve, has, according to the polity and procedure of the Church of the Brethren, called (Name of brother and sister) to be ordained to the sacred office of elder.

(Here the minister to be ordained, with his wife, may

stand or remain seated, as desired, until called to kneel in prayer. The sister should answer all questions and be given the special charge.)

Do you again declare your faith, as when installed into the ministry, and accept the Bible as the inspired Word of God, believe in the Deity and atoning sacrifice of Christ, and promise to live in harmony with, teach and uphold, the doctrines, principles, and practices of the Church of the Brethren?

Dear Brother: You have been called to the ministry and been found faithful. You are now ordained as a full minister, known in Scripture and among us as the elder. We trust that you may be conscious of the worth and responsibility of the office, and that this may induce in you a proper humility and a larger dependence and trust in God. We trust that you shall, by God's grace, give yourself wholly to this work, to which God has now ordained you, be an ensample to the flock, and godly in the sight of all men. The church authorizes and expects you to be responsible for the spiritual interests of the flock. You are the under-shepherd of your Christ. It is your duty to preach and teach, to feed the flock, to perform all the ordinances and rites of the church, to comfort and anoint the sick, to have the oversight and general management of the church when chosen as presiding elder; to train and help your younger ministering brethren, and apportion such work to them as they are fitted for by experience and ability, to install officers and

preside at any and all meetings. In the local church you are to guard and be responsible for the interests and work of the church. In the church at large you are equal with any elder, and may serve in any capacity to which the church may deem wise to call you.

While the church confers large powers upon you, you may be exhorted to use all of them always as one guided of the Lord, the one Head of the church whose we are, and with due respect for the opinions and work of your colaborers in the ministry. The true servant of God must always labor for the peace and unity of the church, ever willing to subordinate his own judgment and feeling for the progress of the Kingdom.

[To the wife] Dear Sister: You have likewise been faithful in service and, with your husband, share the rewards of a larger opportunity. In the new duties and responsibilities that fall to him you will share as a true helpmeet and colaborer. We exhort you to a continued increase in holiness and a renewed willingness to be used in service. In a larger sense now than before you will be an example to the flock, and you will be called upon for help in many ways. You will be entrusted with special tasks in giving help and counsel to the sisters of the church, with whom you will always labor for an increase in holiness. Thus, as you are faithful, you will also share in the joys and rewards (1 Peter 3: 1-6).

Do you [naming the brother and his wife] willingly and freely accept the full ministry of the church from a love of God, a hunger for souls and a desire for service? Do you again, as when you entered the ministry, promise to be faithful and diligent in the work of the ministry and labor at all times to maintain the purity and peace of the church?

[To the Church] Knowing the service and faithfulness of our brother and sister, you have called them into the full ministry. It is your duty now more fully to sustain them in their work, so as to make it possible for them to give the fullest measure of service to the Kingdom. You should continue to provide them with necessities of life, sustain them in the bonds of love and fellowship, and to strengthen their hands with prayer. As you now invest them with a greater responsibility, by that same act you promise such loving coöperation as becometh the children of God. It must be your purpose to labor with them in all love and unity.

(The brother and sister to be ordained, together with the congregation, are now to kneel in prayer. The ordaining brethren shall then, with the laying on of hands, pray that God may consecrate and anoint them for the work to which they are called. At the close of the service they shall be received by the members with the hand of fellowship and the salutation of love.)

It is deemed wise that in all cases where church officials are married after their installation or ordination,

their wives shall be installed into their respective offices at an early and convenient opportunity. (A. M. Min. 1919.)

D. Form of Ministerial Certificate

The Annual Conference of 1920 adopted the following form of ministerial certificate to be issued by the District Ministerial Board to each minister elected and installed or ordained:

Be it known unto all men by these presents, That
..... is a minister of the Gospel, duly ordained, in accordance with the usual devotional ritual for the ordination of ministers of the Church of the Brethren, and is set apart to teach and to preach the doctrines, to administer the ordinances, and to exercise in all the regular ministerial functions of public worship of the Church of the Brethren.

In witness whereof the Ministerial Board of the Church of the Brethren of
(Name of District) have on thisday of
in the year of our Lord, 19..... set their signatures and seal.

E. Licensing Ministers *

Form Suggested for Installation Service

Dear Brother: The Ministry is ordained of God, and hence a very sacred office. God's call has come to you and this means service for him. Those whom he calls he also will endue with wisdom and power. He expects each of his ministers to give faithful service, and to give heed to the whole Gospel.

Examination

1. Are you engaging in this ministry from a

* Form tentatively suggested by the General Ministerial Board, for use until Conference takes definite action. When the General Conference takes official action the minister should clip form from A. M. Minutes and paste in here.

love for God, an anxiety for lost souls, and a desire for service?

2. Do you accept the Bible as the inspired Word of God, and do you believe in the Deity and atoning sacrifice of Jesus Christ?

3. Will you willingly strive to live in harmony with, and teach the Christian Doctrines, principles, and practices, as interpreted by the Church of the Brethren?

Duties and Privileges

You are authorized to preach and to teach, to exhort and to admonish whenever opportunity is afforded.

Exhortation

The prayer life and the study of God's Word will be much appreciated and practiced by you. It should be your desire to fit yourself so as to enter the full ministry as God may direct. Faithful obedience to the teachings of the Word is required of God's ministry. The earnest and faithful ministry of the Word will be rewarded in God's own way.

License to Preach the Gospel



This Certifies that on the _____ day of _____ 192__

in the State of _____ the _____

Congregation of the Church of the Brethren in council assembled

licensed _____ to preach the Gospel.

Clerk

Pastor, Elder

This license expires one year from date

CHAPTER IX

The Pastor at Work *

1. His Obligation and Charge

Jer. 1: 4-9; Jer. 23: 4; 1 Tim. 3: 1-7; 1 Tim. 6: 3-14, 20, 21; 2 Tim. 1: 6, 7, 8, 13, 14; 2 Tim. 4: 1-8; 1 Pet. 5: 1-11.

The pastor is the leader and shepherd of the flock.

His work is twofold. The first is the work of the preacher; the second is that of pastor. The two are inseparable. He must be an evangelist and know how to win souls to Christ and how to build them up in Christ.

His duties are varied and numerous. He must be able to organize Christian work and to oversee the execution of all the manifold activities of the church.

He must know well his Bible, his people, and his Savior and Lord, who is his Companion and strength. He must know the world about him and the problems of men and society of his own day, in order that he may be able to interpret truth to men in the light and needs of present-day human experience, and so be able to help his people apply the Word of God to everyday living. The Bible is his Source Book at all times. His Divine Commission is "Preach the Word." His work becomes a power when the Spirit of the Almighty dwells in him. The great end of preaching is to glorify God in the salvation of men. Surely, there is no higher calling given to man than this.

2. The Pastor and Himself

His conscience. "I have lived before God in all good conscience

* See also the introductory chapters, I, II, III, IV,

until this day " (Acts 23: 1). "Herein I also exercise myself to have a conscience void of offense toward God and men always" (Acts 24: 16; see also 1 Tim. 1: 5).

"How much more shall the blood of Christ, who through the eternal Spirit offered himself up without blemish unto God, cleanse your conscience from dead works to serve the living God" (Heb. 9. 14)?

The worst thing that can befall a man is that he should lose his own self-respect. Nothing else more surely cuts the ground from under his feet. If a man cannot before God keep himself pure, how can he hope to minister to others? Whosoever has the sense of guilt in his heart loses his sense of the presence and power of God in his life and in his work. On the contrary, a man's 'strength is as the strength of ten, when his heart is pure.'

"To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

How, then, shall it be done?

In the first place, we must say to ourselves as the great apostle, "Herein I exercise myself to have a conscience void of offense towards God and men always."

In the second place, we must "keep ourselves in the love of God" (Jude 20, 21a). The method of doing this is told in the 20th verse and the last half of the 21st verse.

In the third place, we must trust ourselves to the keeping power of God. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Even as Jesus prayed for his apostles. "Holy Father, keep them in thy name which thou hast given. . . . While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition. . . . I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John 17: 11b, 12, 13).

"Because thou hast kept the word of my patience, I also will keep thee" (Rev. 3: 10a).

In the next place, we must walk in the light as God gives us to see the light in Christ Jesus. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin" (1 John 1: 7).

"I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeons, and them that sit in darkness out of the prison house" (Isa. 42: 6, 7).

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken hold of from the ends of the earth and called from the corners thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness" (Isa. 41: 8-10).

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26: 3).

"Keep back thy servant also from presumptuous sins. Let them not have dominion over me" (Psa. 19: 13). "Set a watch, O Jehovah, before my mouth; keep the door of my lips."

3. The Pastor Alone with God

All great preachers have been mighty men of prayer. Abraham was called "a friend of God." Moses, too, communed with God until his face shone. "And Jehovah spake unto Moses face to face as a man speaketh unto his friend." (Compare Ex. 33: 7 to 11, and on to the end of the chapter.) David was perpetually going to God in prayer and talking over with him the hard problems of

his life and work. Our Lord's own prayer life is a perfect model of living constantly in the presence of God. Day and night he was continually going to the Father, and declared that he did nothing of himself, but what he saw the Father doing, and then said, "As I live by the Father, so he that eateth me shall live by me."

Listen to this prayer of Martin Luther, and see in it the bottom secret and the most characteristic sketch of the whole spirit of the Reformation: "O thou, my God! Do thou, my God, stand by me, against all the world's wisdom and reason. Oh, do it! Thou must do it. Yea, thou alone must do it! Not mine, but thine, is the cause. For my own self, I have nothing to do with these great and earthly lords. I would prefer to have peaceful days, and to be out of this turmoil. But thine, O Lord, is this cause; it is righteous and eternal. Stand by me, thou true Eternal God! In no man do I trust. All that is of the flesh and savours of the flesh is here of no account, God! Dost thou not hear me? Oh my God? Art thou dead? No. Thou canst not die; thou art only hiding thyself. Hast thou chosen me for this work? I ask thee how I may be sure of this, if it be thy will; for I would never have thought, in all my life, of undertaking aught against such great lords. Stand by me, O God, in the name of thy dear Son, Jesus Christ, who shall be my Defense, in the name of thy dear Son, Jesus Christ, who shall be my Defense and Shelter, yea, my Mighty Fortress, through the might and strength of thy Holy Spirit. God help me. Amen."

Even so Moody's whole life was transformed and empowered by a wonderful prayer-life alone with God. And so will yours be if you learn to live in the presence of the Lord, whose we are and whom we serve.

4. The Pastor's Complaining Place

It isn't the pulpit—as some pastors seem to suppose. It isn't the pastor's wife—though many are thus im-

posed upon. It isn't in pastoral gossip, or official board meeting, or church business meeting.

But every pastor who has everybody's burdens to share and who must suffer neglect and misunderstanding and loneliness and poverty needs—yea, must have—such a complaining place.

Habakkuk had it. (See Hab. 1 and 2.)

Jonah had it. (See Jonah 4.)

Jeremiah had it (Jer. 32, especially vs. 16 ff.).

Moses and David took refuge in it (Ex. 32: 7-14; 33: 7-16; Psa. 22 and many others).

Yea, and our Lord himself (Matt. 26: 36-46).

It is in the secret place—even the secret place of the Most High whither we must fly for refuge, from the stormy wind and tempest, where Jehovah will hide us secretly in his pavillon, where he will comfort us “as one whom his mother comforteth.”

Here let him pour out his complaint and utter all its bitterness. Let him speak without restraint—if only he be reverent and utterly sincere.

There is a place where each of us must walk alone—where no one really understands, or enters into all we feel. Here only God can help and heal.

5. The Pastor in His Study

[See “Keeping Your Grip on the Gospel,” Chapter 3, Page 22; also “Keeping in Touch with the World's Best Thought,” page 23].

How to Find Time

In addition to what was said in the introductory chapters, here perhaps it should be said that the pastor should make out a weekly program of duties and keep revising it until it fits in with his work in the best possible way, and then conscientiously keep to it, except in real emergencies.

He should keep his forenoons after Monday, mainly

for study. The afternoons and evenings are most suitable for pastoral work in the homes and working places of his parish, and if wisely used they will be found sufficient.

Systematic Study

Then, too, a definite program of different lines of study should be mapped out, and adhered to when the best plan of procedure has been discovered for each one. Begin with almost any plan rather than none, and then in the light of your experience revise this plan until you have perfected your own best program of procedure.

Again, it should be said that every pastor will do his best work if he has systematic courses of study instead of doing desultory reading, drifting about with every mood and whim; and further if this study is done by a correspondence course of some kind for credit, with definite examination times, and reports and papers, it will be found very much more fruitful and helpful.

Methods of Bible Study

With reference to methods of Bible study perhaps the following simple outline will be found most helpful:

I. Mastering the Facts

1. The first thing is taking a general view of a passage of Scripture. Such a general view is best had by reading it through consecutively without interruption, not stopping for difficulties or obscurities, and then read it through again in the same consecutive way several times at a sitting, if possible.

2. **Analyzing.** The next thing to do with a passage of Scripture is to ask yourself what the main points in it are and analyze it into such main points, and then compare the parts of the chapter to see where the divisions come.

3. Visualizing. After you have found out what the main paragraphs or points of the passage are, study them carefully and in order, one at a time.

It is very important that every detail of each point be looked at microscopically, or "exegetically," with the utmost care. Parallel passages that throw any light on the subject should be compared, word studies should be made of the main ideas; historical allusions should be looked up—everything, in fact, that will in any way make the point or paragraph of the passage more vivid and lifelike, and realistic.

When you have thus dealt with one of the points or paragraphs take up the next one in order and so on, until each of the points has been taken up in succession.

Then, finally, imagine the whole scene reënacting itself point by point, as it is described in the passage, very much as if you had been an eyewitness of the event yourself, or were yourself making the arguments, even as the author does.

II. Discovering the Principle, or Doctrine

4. Generalizing. When you have thus mastered the facts of the passage of Scripture you are ready to try to discern the underlying teaching or the doctrinal truth, or the general principle, or fundamental law of spiritual life, which is contained in the passage, and after all, this is our purpose in studying the facts of the lesson in order to discover the general truth or universal law of life that it is meant to teach us. This is Doctrinal Study of the Bible.

III. Making the Application

5. Idealization. After all, we want to study biblical doctrine in order that our lives may be transformed in accordance with these principles. Thus to translate the great biblical truths over into everyday life, we must first of all dream out the ideal of a life lived according to the

principles or truth we have been studying. This is in fact idealizing.

6. **Motivation.** Then, when we have dreamed out the ideal life, we must compare our own lives with that ideal; and so, counting the cost, and checking up on our desires, wishes, objections, and difficulties, we go on motivating.

7. **Realization.** No deliberate act is possible apart from active faith. Faith is believing without misgiving that the desired ideal may become real.

This assurance has two phases—an objective side and a subjective side. Objectively we must believe that the conditions are ripe for action; and subjectively we must believe that we have within our own power and choice the ability to perform and the freedom to choose.

A Bible Study Program

In outline form the Program and Method of Bible study may be summarized as follows:

I. Mastering the Facts

1. **Viewing the Passage in General** (by consecutive and repeated readings, finding the main drift and subject or theme of the passage).
2. **Analyzing** (by comparison and discrimination of the main points, finding the principal points in the narrative or the argument).
3. **Visualizing** (by historical imagination, making each point and each fact vivid, graphic, realistic and lifelike).

II. Discovering the Principle

4. **Generalizing** (by judgment, reasoning and topical study, finding the heart of the passage, its doctrinal teaching, its principal message, or the spiritual law of life, which the passage was intended to teach, and then comparing other like teachings).

III. Making the Application

5. **Idealizing** (by constructive or creative imagination, seeing this general truth operating in the lives of others, either historical or ideal characters).
6. **Personalizing** (by motivation, evaluation, conscience, desire, choice, seeing the bearing of the truth studied on one's own life, and reckoning with objections, difficulties, disinclinations, inhibitions,

contrary habits, etc., and then enlisting motives, arousing desire, and getting a decision, or choice).

7. **Realizing** (by arousing the full assurance of faith, which releases the impulse to action).

1. Testing out and supplying the objective conditions for the realization of the ideal which has become a choice.
2. And assuring oneself of one's own ability now and here to carry out the ideal which has become a choice and the conditions for whose actualization have been supplied ready for action.

Sermon Preparation

(For this consult standard works on homiletics, e. g., "The Preparation and Delivery of Sermons," by Broadus).

6. The Pastor in the Pulpit

(See "The Minister as Prophet," p. 14.)

(Consult standard books on homiletics. On the delivery of sermons, see such works as Charles Jefferson's "The Minister as Prophet" and F. B. Meyer's "Expository Preaching.")

7. The Pastor as Teacher

(See "The Minister as Teacher," p. 15.)

8. The Pastor Organizing His Forces

(See "The Minister as Organizer," p. 17.)

"The Secret of Building Up a Church," pp. 25-29.

"Putting On a Church Program," pp. 231-245.)

9. The Pastor Doing Personal Work

(Edifying believers, dealing with doubters, bringing men to Christ.) See also pp. 239 to 245.

Growing out of his work in preaching, teaching and visitation the true pastor will find varied and almost endless opportunities for personal dealing at close range and heart-to-heart with those who come under his ministry. And these are his most precious and fruitful opportunities to press home to a conclusion the vital claims of his Master. And in nothing will he need greater wisdom and deeper devotion.

(For a general outline of the scope of personal work consult chapter thirty-two, and for detailed help study the books there suggested. R. A. Torrey's "Vest Pocket Companion for Christian Workers" gives, in convenient

indexed form, Scripture texts for use in dealing with the various needs and situations to be met in doing personal work of all kinds; this and the other books mentioned will be found to give just the help you need.)

10. The Pastor Visiting the Sick

Some General Considerations

Our Lord spent an astonishingly large proportion of his time in ministering to the sick. He instructed his disciples to do the same. And the elders of the church are authorized to follow their example. And here will be found some of the pastor's rarest opportunities for service.

Often people are more approachable in time of sickness than at other times; sometimes they are greatly perplexed and discouraged; often they grow very lonely, and long for a loving, Christlike, human touch.

The ungodly and unconverted often become disillusioned and come to themselves through affliction. Sometimes a spell of sickness will do for one what nothing else can. Sometimes it is the burden of sins that prevents recovery.

Sometimes, on the other hand, the sickness is of such a character as wholly to unfit the patient for serious thought and conversation. And so precaution is needed.

In cases of infection or contagion, special safeguards are required, and the minister, while not being presumptuous, or negligent of proper precautions, should not be found less courageous than the physician or the nurse who ministers to the body.

In all cases the minister should remember that "a cheerful countenance doeth good like a medicine."

The Method of Procedure

If it is remembered that the sick are deprived of

meeting in public worship, and often also of private and family devotions, it will be readily seen that a season of worship, consisting of spiritual conversation, Scripture reading, prayer and song will usually be greatly appreciated.

In each case, since there is but one person to be specially considered in such worship in the sick room, special thought should be given to adapt the line of thought and reading to the specific needs of the patient.

Sometimes financial and other embarrassments hinder recovery. If so the need should be supplied.

Suitable Scriptures

The Scriptures selected may vary almost indefinitely, for there may be some special need of almost any kind.

In general, the sick need comfort, courage, strengthening of their faith, assurance of God's loving care, that they are not neglected or forgotten by him, "that not a sparrow falls without his notice."

They need assurance that all things work together for good to them that love God.

They should be led to commit their case entirely to God; casting all their care upon him, and waiting patiently upon God.

"Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Matt. 10: 29-31).

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

“For we know that the whole creation groaneth and travaileth in pain together until now.

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

“But if we hope for that we see not, then do we with patience wait for it.

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Rom. 8: 16-27).

“And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.

“What then shall we say to these things? If God is for us, who is against us? He that spared not his own

Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 28-39).

"For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it? Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor" (1 Cor. 4: 7-10).

"I beseech you, therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you" (1 Cor. 4: 16-18).

"Before I was afflicted I went astray; but now I observe thy word" (Psa. 119: 67).

"It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness" (Heb. 12: 7-10).

"All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness" (Heb. 12: 11).

"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

"To see thy power and thy glory, so as I have seen thee in the sanctuary.

"Because thy lovingkindness is better than life, my lips shall praise thee.

"Thus will I bless thee while I live: I will lift up my hands in thy name.

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

"When I remember thee upon my bed, and meditate on thee in the night watches.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

"My soul followeth hard after thee: thy right hand upholdeth me" (Psa. 63: 1-8).

"Fools because of their transgression, and because of their iniquities, are afflicted.

"Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

"Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

"He sent his word, and healed them, and delivered them from their destructions.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

"And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psa. 107: 17-22).

"My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psa. 62: 5-8).

The following Psalms may be used: 1, 22, 23, 25, 27, 30, 32, 34, 37, 42, 46, 90, 91, 103, 107, 121, 131, 139.

See Scriptures under Conducting an Anointing Service, pp. 161-164.

See also Scriptures on "Comforting the Bereaved," pp. 96-100.

For Scriptures to use with the unconverted consult Torrey's "Vest Pocket Companion for Christian Workers."

In Face of Death

"God will be our guide even until death" (Psa. 48: 14).

"There is no death!

What seems so is transition;

This life of mortal breath

Is but a suburb of the life elysian—

Whose portal we call Death."

Jesus called death a sleep, saying,

"She is not dead, but sleepeth."

"Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep."

“Now Jesus had spoken of his death” (John 11: 11, 13).

“To me to live is Christ, and to die is gain.”

“I am in a strait betwixt the two, having the desire to depart and be with Christ, for it is very far better” (Philpp. 1: 21, 23).

“For we know that if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.”

“Knowing that whilst we are at home in the body we are absent from the Lord, we are of good courage, and are willing rather to be absent from the body and to be at home with the Lord.”

“Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him” (2 Cor. 5: 5, 7, 8, 9).

The Hope of the Resurrection

“Life is real, life is earnest,
And the grave is not its goal;
‘Dust thou art, to dust returnest,’
Was not spoken of the soul.”

“If a man die shall he live again” (Job 14: 14)?

Jesus said to Martha:

"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11: 25).

"The hour cometh in which all that are in the tombs shall hear his voice and shall come forth—they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5: 28, 29).

"For to this end Christ died and lived again, that he might be Lord of both the dead and the living.

"For none of us liveth to himself, and none dieth to himself.

"For whether we live, we live unto the Lord; or whether we die we die unto the Lord.

"Whether we live, therefore, or die, we are the Lord's" (Rom. 14: 7-9).

(Here repeat with the one contemplating death if possible, the Twenty-third Psalm, speaking with especial feeling and emphasis the verses here printed in bold-faced type:)

"Jehovah is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside still waters.

He restoreth my soul:

He guideth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me;

Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies:

Thou has anointed my head with oil;

My cup runneth over.

Surely goodness and loving-kindness shall follow me all the days of my life;

And I shall dwell in the house of Jehovah for ever."

11. The Pastor Comforting the Bereaved

Selections from the following and other Scriptures should be thoughtfully adapted to the specific need in each case.

The God of All Comfort

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted" (Isa. 66: 13).

"He healeth the broken in heart, and bindeth up their wounds" (Psa. 147: 3).

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 3, 4).

"I will not leave you desolate: I come unto you" (John 14: 18).

Resignation and Trust

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1: 21).

"It is the Lord; let him do what seemeth him good" (1 Sam. 3: 18b).

"Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever" (Psa. 73: 25, 26).

"Commit thy way unto the Lord, trust also in him."

"Cast thy burden upon the Lord and he will sustain thee."

"Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths" (Prov. 3: 5, 6).

"Be merciful unto me, O God, be merciful unto me; for my soul taketh refuge in thee: yea, in the shadow of thy wings will I take refuge, until these calamities be over-past" (Psa. 57: 1).

Refuge and Security in the Lord

"The eternal God is thy dwelling place, and underneath are the everlasting arms" (Deut. 33: 27a).

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the

Almighty. I will say of Jehovah, he is my refuge, and my fortress; my God, in whom I trust. . . . Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation" (Psa. 91: 1, 2, 14-16).

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof. . . . Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. Jehovah of hosts is with us; the God of Jacob is our refuge" (Psa. 46: 1-3, 10, 11).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8: 28, 35-39).

“Deep calleth unto deep at the noise of thy waterfalls: All thy waves and thy billows are gone over me. Yet Jehovah will command his loving-kindness in the day-time; and in the night his song shall be with me, even a prayer unto the God of my life” (Psa. 42: 7, 8).

“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Savior; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead” (Isa. 43: 2, 3).

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said—
You who unto Jesus for refuge have fled?”

“Fear Not, I Am With Thee.”

“When Through the Deep Waters I Call Thee
to Go.”

“When Through Fiery Trials Thy Pathway
Shall Lie.”

“But they that wait for Jehovah shall renew

their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint" (Isa. 40: 31).

"It is better to take refuge in Jehovah than to put confidence in man" (Psa. 118: 8, 9).

"They that trust in Jehovah are as mount Zion, which can not be moved, but abideth forever" (Psa. 125: 1).

"For Jehovah God is a sun and a shield; Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly. O Jehovah of hosts, blessed is the man that trusteth in thee" (Psa. 84: 11, 12).

"Jehovah is my light and my salvation; Whom shall I fear? Jehovah is the strength of my life; Of whom shall I be afraid? . . . One thing have I asked of Jehovah, that will I seek after: That I may dwell in the house of Jehovah all the days of my life, To behold the beauty of Jehovah, And to inquire in his temple. For in the day of trouble he will keep me secretly in his pavilion: In the covert of his tabernacle will he hide me; He will lift me up upon a rock. And now shall my head be lifted up above mine enemies round about me; And I will offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto Jehovah. . . . I had fainted, unless I had believed to see the goodness of Jehovah In the land of the living. Wait for Jehovah: Be strong, and let thy heart take courage; Yea, wait thou for Jehovah" (Psa. 27: 1, 4-6, 13, 14).

CHAPTER X

Election and Work of Deacons

A. The Duties and Qualifications

1 Qualifications.—The office of deacon is a worthy one and merits faithful and conscientious service. Brethren chosen as deacons should be faithful and loyal to the church, sincere and spiritually minded, with wisdom and judgment in all the work of the church (Acts 6: 3; 1 Tim. 3: 8, 9). The wives of deacons should likewise be examples in these Christian virtues.

2. Duties.—The duties of the deacons divide themselves into two general classes:

First, they bear the responsibility of looking after the temporal interests of the church. (a) They should look after the needs and temporal interests of the poor and unfortunate in the church. (b) They should make all arrangements for love feasts, baptisms, or other services of the church, conjointly with the pastor or elder. (c) They should assume any other duties of trusteeship or obligation which the local church may deem wise to place upon them.

Second, the deacons should ever be ready to assist the pastor or elder in spiritual ministry when called upon, or to be responsible for such, in the absence of the pastor or any ministering brethren.

They should willingly assist in visiting the members before the love feast or at other times, the sick, or any as need may arise, either with the pastor or elder, or in their own right when the ministering brethren can not adequately care for it. (A. M. Min., 1919.)

B. Installation of Deacons

Read the following passages: Acts 6: 1-10; 1 Tim 3: 8-13

[To the Church] Dear Brethren and Sisters: In order that the work of the church may prosper, God has appointed men in the church to serve in their several capacities, each one according to his gifts and calling. To the church he has therefore given commandment that, led by the Spirit, they should separate men to look after the temporal interests of the church and to labor with the ministering brethren for the spiritual welfare of the members. Such are called in his Word "deacons," and, as their name indicates, they are to serve. Brethren who are called to this worthy service must be faithful and loyal to the church, sincere and spiritually-minded, and possess wisdom and judgment in dealing with the affairs of the church. Their wives should also abound in these Christian graces, that they likewise may be examples in Christian work and life.

This, the(Name of the church) having full confidence in the faithfulness and loyalty and the wis-

dom and spirituality, of (Names of the brother and sister)has, according to the polity of the Church of the Brethren, called them to the office and work of the deacon.

(Here the brother and his wife shall stand before the elder and answer these questions and receive their charges.)

Do you accept the Bible as the inspired Word of God, believe in the Deity and atoning sacrifice of Christ, and promise to live in harmony with the doctrines, principles, and practices of the Church of the Brethren?

Dear Brother: God has called you into a worthy office, which demands your most conscientious service. You are called to special service in the church, and as such you will have a larger influence among the members and in the sight of the world than otherwise. We trust that you shall, by your sincere and faithful Christian life and your loyalty to the teachings and practices of the church, reflect credit on the body of Christ. The church authorizes you, in the first place, to be responsible, conjointly with the elder or pastor, for the temporal interests of the church. You are to look after the needs of the poor and unfortunate, to make all material arrangements for baptisms, love feasts and such other services, and ever to be willing to assume any other duties of trusteeship or obligation which the church may deem wise to place upon you. In the second place, you are to assist in the spiritual

work of the church, and, in the absence of the elder or pastor or other ministering brethren, to take charge of services of worship. You should also assist in visiting the members before love feasts and at other times, as you may be called upon by the pastor or elder, or in your own right in the absence of pastor or elder.

Dear Sister: You likewise are called into a very definite service in the church. The church authorizes and expects you to assist in the preparation for love feasts, baptismal occasions and all other duties of your position. You should also be willing to labor for the spiritual interests of the church, in visiting the sick and giving comfort and help wherever needed. You will have especial opportunity to be an example and help to the younger sisters of the congregation, to lead them to the higher spiritual life (1 Tim. 3: 11).

Do you [naming the brother and his wife] willingly and freely accept the office and work of the deacon from the love of God and a desire that the church may prosper? Do you engage to be faithful and diligent in the work of the church and always to labor for the unity and progress of the Kingdom?

(The brother and sister shall then kneel and be consecrated to their work by prayer by one of the elders present, and shall be received by the church with the right hand of fellowship and the salutation of love.) (A. M. Min., 1919.)

C. Suggestions for the Work of Deacons

The office of deacon affords opportunity for a very rich Christian experience in service. To look carefully after the needs of the poor and unfortunate requires a kindly and sympathetic spirit which hungers to befriend and to minister. Carefully to administer the material affairs of a church requires faithful attention, tact, and Christian devotion. It is an office that requires a genuine willingness to give time and energy to the needs and problems of others.

The apostolic church sought to function through the deacons in a large field of practical service. There is scarcely any limit to what may be done to bring the love of Christ in service by the deacon who prayerfully and studiously wills to give himself to this greatly needed field of church ministration. It requires a full surrender to Christ and a deep consecration to his cause. If the work is done in an indifferent, unsympathetic manner, it will be not only fruitless but harmful and the church brought to shame.

It is recorded in the book of Acts that in the days when the disciples were multiplying and the duties of the church had become diversified, the church chose men of good report, full of the Spirit and of wisdom, to assist the ministry in the care of the poor and different temporal affairs while the apostles gave themselves to the ministry of the word. The deacons thus chosen were set apart by the laying on of hands; prayers were offered in their behalf and thus the church called them to the duties of their honorable office.

These practical tasks have multiplied in the church in these modern days, and the opportunities of the deacon today are more numerous than in the days of the apostles. Let no man neglect or despise his office. It is from the Lord. May the church be prospered and God honored in your faithfulness.

PART IV
THE REGULAR CHURCH SERVICES

Forms of Worship and Service
and
Administration of the Sacraments, or Ordinances



CHAPTER XI

Conducting Church Worship

Essential Factors of a Church Service

The essential parts or elements entering into a church service or public worship are the following:

I. Worship.

1. Prayer.

- (1) Invocation.
- (2) Opening Prayer.
- (3) Prayer in Concert.
 - (a) The Lord's Prayer.
 - (b) The Prayer Book.
(In some churches)
- (4) Closing Prayer.
- (5) Benediction.
- (6) Secret Prayer (throughout the service).
(To be encouraged by the minister.)

2. Song.

- (1) Congregational Singing.
- (2) Special Music.

3. Scripture Reading.

- (1) By the Minister.
- (2) Responsive Readings.
- (3) Repeating in concert the Twenty-third Psalm, etc.

4. The Offering.

II. The Sermon.

III. The Announcements.

The Order of Service

These essential factors may be combined in almost endless variation of detail. The following are a few

orders of worship taken from life with minor modifications and will prove suggestive:

- | | |
|--|--|
| <p>1. Hymns
 Scripture Reading
 Prayer
 Hymn
 Sermon
 Prayer
 Announcements
 Hymn
 Dismissal</p> | <p>4. Invocation
 The Lord's Prayer
 Twenty-third Psalm
 Hymn
 Prayer
 Sermon
 Prayer
 Announcements and Of-
 fering
 Hymn
 Benediction</p> |
| <p>2. Announcements
 Devotional Hymns—one,
 two or three, if short
 Scripture Reading
 Prayer
 Offering
 Hymn
 Sermon
 Hymn
 Prayer and Benediction</p> | <p>5. Hymn
 Responsive Reading
 Scripture Lesson
 Special Music
 Offering
 Hymn
 Sermon
 Prayer and Benediction</p> |
| <p>3. Doxology
 The Lord's Prayer
 Responsive Reading
 Scripture Lesson
 Prayer
 Announcements
 Offering
 Hymn
 Sermon
 Hymn
 Prayer and Benediction</p> | <p>6. Doxology
 Invocation
 Hymn
 Scripture Lesson
 Special Music
 Prayer
 Announcements
 Offering
 Hymn
 Sermon
 Hymn
 Prayer and Benediction</p> |

It is best in most places to vary the service judiciously and thoughtfully—not too much so as to disturb people's minds, but fittingly, to suit the special need and occasion.

Of the four principal factors making up the program of a church service—(1) Worship, (2) Sermon, (3) Offering and (4) Announcements—the last alone does not become an integral part of the worship, but seems a bit intrusive.

It is well, therefore, to put it as much as possible where it will interrupt as little as possible. Necessary announcements should as far as possible be taken care of on the printed program (where there is any), and attention should be called only to matters of especial importance. It is best to give such notices either at the beginning before the worship commences, or at the close, when people need to know about the next service.

With reference to the offering, it is to be observed that giving should be a systematic and established habit with all Christians: in general, however, most people will find it easier, and will be more inclined to give cheerfully and liberally, not at or near the beginning of the service, but after they have been warmed up by the worship and stimulated by the message of the occasion. The offering will come therefore more fittingly and psychologically near the close of the service, where it also serves another vital purpose in affording one means of expression to the worshippers who have been moved by the service.



CHAPTER XII

The Prayer Meeting

There are two or three types of so-called prayer meetings.

In the most common type among us some topic is announced for discussion and a leader appointed. The leader opens the meeting by announcing a hymn and leading in prayer. He then reads the Scripture Lesson for the evening's meditation, opening the discussion with a few well-chosen remarks. These should not attempt to be exhaustive—but suggestive, stimulating and inspiring, rather, the aim being to set everybody thinking definitely on the various phases of the subject and to stir up all to desire to speak on it.

From time to time, as each one feels moved to do so, he rises and speaks his message or bears his testimony.

Songs are occasionally interspersed throughout the service. At other times the leader or some one present calls to prayer and leads out himself or calls upon others to pray.

The meeting is finally closed with song and prayer, and perhaps a few words by the leader summing up the message of the evening to clinch it or to make the application more specific.

This type of meeting has sometimes been called a "social meeting." It closely resembles one of the meetings common in the primitive church. We have a rather graphic glimpse of it from the pen of the apostle Paul, in 1 Cor. 14, especially verses 26 to 33.

Such a type of meeting is hardly quite appropriately called a "prayer" meeting; rather more accurately designated it might be called an "exhortation meeting," for that is what it really is.

The second type of "prayer meeting" is by the Welsh people called a "praying meeting."

There is an opening service as usual, with song, devotional, Scripture reading, and prayer.

Then a call is made by the leader for reports of answered prayer for which to unite in thanksgiving (2 Cor. 1: 11b); and for requests for prayer in which all may unite in petition.

Sometimes also confession is made in connection with the request for prayer. And occasionally a word of exhortation or warning or teaching is interspersed.

If a church is very much alive and vigorously at work, this type of meeting becomes very vital, and practically a necessity. For no one can long be at work vigorously for the Master without being driven, as the apostles were, to ask the help of others in prayer (Rom. 15: 30-32; 2 Cor. 1: 11a; Eph. 6: 18, 19; Heb. 13: 18, 19), even as the Master himself taught us of its power (Matt. 18: 19, 20).

This type of prayer meeting is also mentioned in the New Testament as frequently observed in the apostolic church, in Acts 4: 23-31; or in Acts 12, where the church was gathered together to pray for Peter (verses 5 and 12). It should be very much more prevalent among us, and if wisely and vitally conducted will wake up and invigorate spiritually any church that will institute it.

Sometimes the prayer meeting is turned into what is really a Bible class, at which the pastor lectures, once a week, to those who are interested. This may be a good thing to do, but it should be recognized for what it really is, and not called a "prayer meeting," but promoted under its true name, Bible study.

CHAPTER XIII

The Christian Workers' Society

The Christian Workers' Society is in reality very closely related to the Sunday-school. Both are integral parts of the work of religious education, as indicated in the following outline.

The Sunday-school provides for the instructional side of this work, and the Christian Workers' Society for the expressional side.

Christian Workers' Meetings

Ordinarily the C. W. Meetings are conducted very much as is the usual prayer meeting—only they are conducted by the young people, and there is a little more formal organization.

Real Live Christian Workers' Societies

Here and there are C. W. Societies which are true to their name as Christian "Workers": the young people through their society carry on various forms of real Christian service in the community, helping the poor or visiting the sick and the shut-ins, singing for them or conducting worship or having a testimony or prayer meeting with them. Sometimes they go to near-by prisons or hospitals or poor farms, etc., for similar meetings.

The C. W. Society should organize for personal work, for instruction in the methods of doing these forms of Christian work; and should hear reports of work done. The C. W. Society should be so organized as to function as the expressional side of the Church School.

Live Leadership Essential

Wherever the C. W. Societies are vigorous and flourishing, it is because their leaders quietly are doing a lot of wise personal work with the rest of the young people who are timid and not quite so aggressive, or perhaps less interested or capable. They urge them to faithful attendance, to taking part in the meetings, helping them to find a message to speak; or they draft them in as workers or assistants in various ways.

CHAPTER XIV

The Church School—or the Sunday-School

The responsibility for the religious education of the children of America rests squarely with the churches. It is in fact the heaviest responsibility the church has to carry, and at the same time her greatest opportunity.

It is the church's business to see that the whole task is efficiently done—not only the Sunday instruction, but Week-Day Religious Education and Vacation Bible Schools. Religious training in the home must also be provided for and adequately guided. And this responsibility includes all the children of each community, and not merely the children of the members of the church.

It is the pastor's business and duty to inspire and organize and direct all this religious education and to see that it is adequately and efficiently done.

If he is too busy with other duties, or if he is not qualified for the work, he must see that it is properly provided for, either by an assistant pastor, whose principal duty it is, and who is properly prepared for it, or by a Director of Religious Education, technically trained for the work.

In all of this, in either case the pastor is responsible for leadership. And he must keep himself informed sufficiently to see that this work is done according to the best standards and up-to-date methods.

The following outline is given to point the way for the live pastor in keeping fit as the leader of his church in her great responsibility for the Religious Education of all the children in the community.*

* For further information send to the General Sunday School

Organizing for Religious Education *

I. The General Sunday School Organization

1. The General Sunday School Board.
 - (1) Five Members.
 - (2) Elected by the General Conference.
 - (3) Supervises and Inspires Religious Education.
 - a. Throughout the whole church.
2. The General Sunday School Secretary.
3. The Sunday School Editors.

II. Districts Organized for Religious Education

1. The District Board of Religious Education.
 - (1) Chosen by District Conferences.
 - (2) Supervision of Religious Education within State District.
2. The District Sunday School "Secretary," or "Superintendent."
 - (1) Appointed by the District Board of Religious Education.
 - (2) Inspires and inspects S. S. and C. W. work throughout District.

III. The Local Church Organized for Religious Education

1. The Local Board of Religious Education.
 - (1) Chosen by Church in "Church Council" or "Business Meeting."
 - (2) To promote a complete program of Religious Education.
 - a. In the church and in the community.
 - b. Through the Sunday-school.
 - c. The Christian Workers' Society.
 - d. The Vacation Bible School.
 - e. Week-Day Religious Education.
 - f. Religious Instruction and Training in the Home.
2. The Local Organizations for Religious Education.
 - (1) The Sunday School.
(The instructional side of Religious Education).
 - (2) Departments.
 - a. The Beginners' Department (Children under "school age").

Board for their "various booklets" on the different phases of religious education.

The Church School, by Walter S. Athearn, is the best single book on this general subject.

* Outline by Ezra Flory and C. H. Shamberger.

- b. The Primary Department (ages 6, 7 & 8).
 - c. The Junior Department (ages 9 to 12).
 - d. The Senior Department (ages 13 to 15).
 - e. The Young People's Department (ages 16 to 20).
 - f. Adult Department (ages 21 up).
- (3) Officers.
- a. Of the General Sunday School.
 - (a) Superintendent and Assistant.
 - (b) Secretary and Treasurer.
 - (c) Chorister and Librarian.
 - (d) Ushers.
 - b. Of each department.
(Same as for General School.)
- (4) Teachers.
- (5) Grades, Classification and Promotion.
- (6) Organization of the Larger Classes.
- (7) The S. S. Curriculum.
- (8) Housing and Equipment.
- (9) Finances.
- (10) Correlation with Other Church Work and Agencies.
- (11) The Workers' Council.
3. The Christian Workers' Society.
(The Expressional Phase of Religious Education.)
- (1) Departments.
- a. Junior C. W.
 - b. Intermediate C. W.
 - c. Young People's C. W.
 - d. Adults' C. W.
- (2) Officers.
- a. President and Vice-President.
 - b. Secretary and Treasurer.
 - c. Chorister and Assistant.
 - d. Adult Counselors appointed by Board of Religious Education (advising with each Department).
 - e. Social Committee.
 - f. Lookout Committee.
 - g. Leaders of various phases of Christian Work.
- (3) Activities.
- a. Physical.
 - b. Mental.
 - c. Social.
 - d. Religious.
 - (a) Visiting sick and shut-ins.
 - (b) Singing in homes and hospitals, etc.

- (c) Giving Flowers.
- (d) Community Work.
- (e) Church Work.
- (f) Charitable Work.
- (g) Athletics and Recreation.
- (h) Social Opportunities, etc., etc.

4. The Daily Vacation Bible School.

(1) Types.

- a. A Community Effort, by Coöperating Churches (Local Board of Religious Education is Represented).
- b. An Individual effort by the Local Church (Organized by Local Board of Religious Education).

(2) Organization.

- a. Departments.
- b. Classes.
- c. Teachers.
- d. Officers.
 - (a) Superintendent and Assistant.
 - (b) Secretary-Treasurer.
 - (c) Committees as needed.

(3) Curriculum.

- a. Its Phases.
 - (a) Instructional.
 - (b) Expressional.
- b. Its Relations.
 - (a) To the Sunday School.
 - (b) To the Day School.

(4) Daily Program.

- (5) Finance, Publicity, Transportation, etc.
- (6) Conserving Results.

5. The Week-Day School of Religious Education.

(1) Types.

- a. The Public School Type (School Authorities Provide).
- b. The Community Type (Churches co-operating).
 - (a) Instruction given in general. (Representation by Board of Religious Education.)
 - (b) Representation by each denomination. (In charge as Board of Religious Education.)
- c. The Individual Church Type.

(2) Organization.

- a. Departments.
- b. Grades.

- c. Officers.
- d. Teachers.
- e. Curriculum.
- f. Daily Program.
- g. Finance.

(3) Correlation.

- a. With Sunday School.
- b. With Public School Work.

6. The Training of Leadership.

(1) Kinds of Leaders.

- a. For the Various Church Activities.
- b. For Sunday School Teachers and Officers.
- c. For the Daily Vacation Bible School.
- d. For the Week-Day School of Religious Education.

(2) Means and Methods.

- a. Supervised by Board of Religious Education.
- b. Directed and Carried by the Director of Religious Education.
- c. Local Training Classes or
- d. Community Training Schools, using
- e. The Standard Teacher Training Courses.
- f. Training, Bible, S. S. Institutes and Assemblies.
- g. Supporting and sending one or more to a Training School in College or Seminary.
- h. Parent, Reading and Discussion Groups.

CHAPTER XV

The Love Feast (or Communion Service)

The Preparatory, or Consecration Service

Its Importance

In one way the most important part of a Love Feast Service is the Consecration Service (sometimes called "The self-examination service"), preparatory to participation in the sacraments which follow. This is because the purpose of the Consecration Service is to prepare our hearts in the fullest possible measure to appreciate to the full each of the ordinances in their turn.

True Preparation of Heart

This preparation is not merely intellectual and doctrinal, so as to be intelligent in the performance of these sacred rites: it is also to be an emotional and volitional preparation, or a preparation of the attitude of the heart, including the desires, and purposes, and motives, and will, as well as the intellect and feelings. It is only as one approaches the love feast in the proper attunement of heart and soul, that one can receive the fullest and vilest benefits.*

But to receive this true preparation of heart from the Lord (for "the preparation of the heart is from the Lord"), those who lead the services must themselves be in the spirit of the occasion; and they must also understand the meaning of the sacraments, and the purpose or objective which we ought to have in observing them.

* For Conference decision regarding attendance of Communion, see Appendix B, p. 145.

Therefore, he who leads out in these services should spend much time in meditation and prayer, so that the Spirit of the Lord may have the fullest opportunity to put his heart in frame, and through him to attune others who shall participate in the service which he leads.

The proper spirit in which to approach the Communion Service is fittingly expressed in some of the hymns:

“Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God! I come, I come.”

Or take the hymn:

“Have thine own way Lord, have thine own way:
Search me and try me, Master, today.
Whiter than snow, Lord, wash me just now,
As in thy presence humbly I bow.”

Or take these words:

“Lord Jesus, I long to be perfectly whole,
I want thee forever to live in my soul.
Break down every idol, cast out every foe.
Now wash me and I shall be whiter than snow.”

Or again this:

“Thou canst fill me, gracious Spirit,
Though I cannot tell thee how,
But I need thee, greatly need thee.
Come, oh, come and fill me now.”

Hymns of this nature would express the true spirit of the occasion, and these hymns or similar ones should be “sung with the spirit and the understanding.”

We should come to the Communion Service not in the spirit of the Pharisee, who felt self-sufficient and self-

righteous, but rather in the spirit of the Publican, who felt his own weakness and insufficiency, and his dependence upon God for his gracious blessing. It would indeed be approaching the table of the Lord in a wholly "unworthy manner," if we were to come feeling in every way good enough to obtain such blessings from the Lord.

On the contrary, we should come feeling utterly our dependence upon him for salvation, and our continual need of him in every way, and our dependence upon him for cleansing, and fellowship, and communion with him.

The Meaning of Feet-Washing

In the preparatory service, attention should be directed to the meaning of the ceremonies which are to follow—the meaning of feet-washing, for instance, which is love humbling itself for service; it pictures such a brotherly love that one is willing to make sacrifice for the sake of making one's brother purer and better. We ought also to think of the continual cleansing, without which Jesus told Peter he could not have any fellowship with him (John 13: 8).

The Meaning of the Lord's Supper

Attention should also in like manner be called to the inner heart meaning of the Lord's Supper, which is love in fellowship—the children of God eating together as brothers and sisters, at the Lord's table, in fellowship with each other. This supper also symbolizes our fellowship with God, in Christ Jesus, through the Holy Spirit, who is the Minister to us of the grace of God. It aptly proclaims, then, the Fatherhood of God and the brotherhood of believers.

The Meaning of the Communion

In the same way Paul teaches us that the Communion Service means the unity of the body of Christ—the unity

of the believer with God, and God's unity with us. He so identified himself with us that he took upon himself our sins and died for our sins; in the same way we identify ourselves with him, so that his righteousness becomes ours.

As each member is united with the whole body, all of which is fed and cleansed and vitalized by one blood and controlled and regulated and guided by one mind, so Christians are members one of another and of the body of Christ. This unity is the heart of the meaning of the communion. We are all members of the one body of Christ (1 Cor. 10: 16, 17).

Directing Our Thoughts Throughout the Sacraments

If these are the meanings of the sacraments which we are about to observe, then our thoughts ought to be on these great fundamental truths of which the sacraments are emblems or symbols. These should also be our desires and ideals; and we should confess our falling short of these ideals, as well as pray the Lord to make them more real in our lives.

To bring each communicant to this spirit and attitude of heart should be the purpose of him who officiates, leading out the thought of the people, and of every one who speaks upon such an occasion—of every song that is sung, of every scripture that is read. This will be carrying out the thought of the Apostle Paul in 1 Cor. 11: 29, where he said that we should “discern” back of the emblem of the body of Christ the real body of Christ.

When one considers the real meaning and significance of the ordinances which make up the Love Feast, and the real objectives that we ought to aim at, one cannot help wishing that there might be more than a single evening's services, even an all-day or at least a half-day's meeting, or even a couple of days or a week of special meetings, in which the members come from adjoining churches and mingle freely together in brotherly fellowship under the scriptural and religious influences of the occasion. These extra meetings give time to put the mind in the best frame for the fullest realization of the profound meanings emblemized in the sacraments to be observed.

Such meetings should give time for discourses along the lines of the meaning of practical Christianity, as well as of the services of the Love Feast. Would it not be possible to combine in these gatherings meetings for the children, and for the young people, and possibly some programs on the various kinds of Christian work and religious education?

The Scripture Reading*

In connection with the consecration service, preparatory to the observance of these Love-Feast sacraments, it has been customary to read the 11th chapter of First Corinthians, and perhaps no other passage in the New Testament could be found which would be more appropriate.

In this passage verses 17 to 34 alone refer directly to the ordinances or sacraments of the Love-Feast occasion. Verse 1 is really a part of the preceding section, and should have been the last verse of Chapter 10, as is indicated in the revised version.

[Verses two to sixteen refer to the ceremonial observance of the covered and uncovered head "in praying and prophesying," and do not have any specific and exclusive reference to the Love Feast.]

Verses 18 to 22 refer specifically to the Lord's Supper. Verses twenty-three to thirty-three refer directly to the Communion Service. Verse 17 forms the introduction and verses 33 and 34 the conclusion and refer to the whole meeting and not to any one sacrament or ordinance of the occasion.

The unique practical point in this passage is the fact that is so forcefully brought out here, that the amount of good any communicant will receive from the Lord's Supper and the Communion will depend upon his preparation of heart beforehand.

* It has been our custom to call upon various ministering brethren present to read the different Scripture lessons connected with the different services of the Love Feast.

The apostle goes so far as to say, in verse 17, that it is possible that the celebration of such an occasion may make some people not better, but even worse. In verses 18 to 20 he says that because of "factions" and "heresies" in the church and the lack of brotherly love it is "impossible to eat the Lord's Supper," when they come together to go through the motions of it; but that each is taking his own supper, and indeed, in a disgraceful way.

The practical conclusion, of course, is that the good one receives depends upon the spirit in which one enters into the service; therefore the necessity of the preliminary preparation of heart.

In discussing the matter of the Communion observance, Paul sets forth on the one hand what the true ideal should be—to do it "in remembrance of Christ," to "proclaim the Lord's death till he come," to "discern" back of the emblem the reality which is thus symbolized. On the other hand, the apostle speaks of the guilt which may come from an unworthy spirit and manner of participating. He goes even further, saying that it may bring the judgment which should follow the guilt. In verses thirty, thirty-one and thirty-two he specifies what some of these judgments might be.

Outline of a Fitting Consecration or Self-examination Service

1. Opening Hymn: "Nearer, My God, to Thee."
2. Opening Prayer.
3. Scripture Reading (1 Cor. 11: 16-34).
4. Sermon on "True Preparation of Heart for Communion Attendance."

5. Song: "Just as I Am, Without One Plea."
6. A Season of Prayers of Confession, Praise and Consecration.
7. The Lord's Prayer.
8. Song: "Hover O'er Me, Holy Spirit."

The Service of Feet-Washing

In introducing this service the officiating minister could say:

"We are about to begin the observance of the first of the sacraments instituted by our Lord on that last night, which he spent with his disciples before his death. I shall, therefore, read the account of this ceremony as given us by the Apostle John, in the thirteenth chapter of his gospel." (He would then read verses 1-17.)

Explanatory Notes: It is only the first seventeen verses that refer especially and directly to feet-washing. Verse 17 also makes a very practical summary and application for closing the reading. How appropriate, just before beginning the service, to say, "If ye know these things, blessed are ye if ye do them"!

In this account of the feet-washing, there are three parts; first, the introduction to the service of feet-washing by the Apostle John, in which he tells us what Jesus had been thinking about when he began the service. Then comes the second part, telling exactly what Jesus did (verses 4, 5). In verses 6-17 the author tells us Jesus' own explanation of the ceremony.

This explanation by our Lord is in two parts: (a) His explanation to Peter in the midst of the service (verses 6-11), and (b) his explanation after the ceremony was over (verses 12-17).

(For a more detailed "Order of Service" see appendix A, page 132.)

If verses 18-32 are read at the communion service, it ought to be fully understood that verses 18 to 30 refer especially to the Supper and that verses 31 and 32 were probably spoken in direct connection with the Communion.

The Lord's Supper

The best passage on the whole to read in connection with the Lord's Supper is verses 18 to 30 of the thirteenth chapter of John. Note especially in verse 18 that the latter half is quoted from the Psalms. (Compare the original passage in Psalm 41: 9.) Verse 23 also shows how this took place at supper time, as do also verses 26 and 28. In this connection reference might also be made to Luke 22: 21-29, as well as to 1 Cor. 11: 7-22, and 33 and 34, which also refer to the observance of the Lord's Supper.

(For a more detailed "Order of Service" see appendix A, page 133.)

The Communion Service

It is customary to introduce the Communion service with a Scripture reading concerning the suffering and atoning death of our Redeemer, in order to direct the thoughts of the communicants to the meaning of the sacrament.

Sometimes the 15th chapter of Mark is read for this purpose, and sometimes the 19th chapter of John.

In a good many places it has for a long time been the custom to read the 53rd chapter of Isaiah, and this practice is perhaps coming more and more into use.

The reason is that while the chapters in Mark and John portray graphically the details of the sufferings of Christ, the 53rd chapter of Isaiah tells us more of the reason and meaning of the death; that it is because he "carried our sorrows," and "bore our sickness," and "was wounded for the transgressions of his people, to whom the stroke was due"; that "he bare the sins of many," "therefore he shall justify many," and when we shall "make his soul an offering for our sins," then "he shall see his seed and be satisfied."

This passage in Isaiah really begins with verse 13 of chapter 52. If, however, a briefer reading is desired, one might go at once to the heart of the matter and begin with verse three of the 53rd chapter and close with verse eleven. The American Revised Version makes the real message of the chapter simpler and plainer for the average communicant to understand. Several of the marginal references also would be most illuminating and helpful, if thoroughly studied and understood by the minister, and included in his reading.

Or, see the Hymnal for an appropriate responsive reading.

APPENDIX TO PART IV (A)

Order of Service at the Love Feast

(To be used at the option of the minister or congregation)
(This order of service for the Love Feast is also to be printed in the Brethren's Hymnal)

At the time and place appointed for the Love Feast let the congregation unite in singing one of the following or some other appropriate hymns:

"All things are ready! Come to the feast!
Come, for the table now is spread;
Ye famishing, ye weary, come;
And ye shall be richly fed.

Chorus

"All things are ready! Come to the feast!
Come, take the grace he doth provide:
A place of honor is reserved,
For you at the Master's side.

"All things are ready! Come to the feast!
Leave every care, and worldly strife;
Come, feast upon the love of God,
And drink everlasting life."

"Nearer, my God, to Thee."

"Jesus, Lover of My Soul."

Then there should follow prayers of consecration
Then let all join in praying the Lord's Prayer.

Introducing the Sacraments

(If the Preparatory Consecration (or Self-Examination) Service has been previously held, then a few appropriate words will readily introduce the ordinance of feet-washing.* The officiating minister may now say:)

We are gathered here to observe the sacraments of the Love Feast, even as instituted by our Lord and Savior.

In introducing these services, the scripture describing the first of these sacraments as instituted by Jesus will now be read by Bro. _____.

(The brother designated will now read John 13: 1-17.)

(When he has finished, the officiating minister will begin the service somewhat as follows:)

The Feet-Washing Service

Even as our Lord rose from supper, laid aside his garment, and taking a towel girded himself and washed and wiped his disciples' feet, even so will we do, remembering, as he taught us, his own example of love humbling itself for service. Even so will we "by love serve one another," not only in this symbolic way, but always, really, at every opportunity.

(The brethren and sisters will now begin the service, remembering the great doctrine this ceremony is meant to impress upon our hearts.)

* Note: If no Preparatory Consecration service has been previously held, then from fifteen minutes to half an hour should be spent here for the true preparation of heart, without which, as Paul says, "it is impossible to eat the Lord's Supper." This service should close with a season of prayers of consecration, renewal of vows, and confessions.

Introducing the Lord's Supper

(When all have finished the service, the minister will introduce the next service in a manner similar to the following:)

"When our Lord had washed his disciples' feet and had taken his garments, had sat down again," and had further explained its meaning, he then ate with them a supper, which he interpreted as meaning love in fellowship with God and man, believers being brothers and sisters of each other and of our Lord, and so children of the Heavenly Father, all sitting and feasting together at the family table, in fellowship with each other and with the Lord Christ and our Father God.

Therefore is it called "The Lord's Supper," and "the Table of the Lord."

Jesus said this meal was to be "fulfilled in the kingdom of God" (Luke 2: 16), and "that ye may eat and drink at my table in my kingdom" (Luke 22: 29-30). While in Rev. 19: 6-9 it is portrayed as fulfilled in "the marriage supper of the Lamb."

Responsive Reading

Minister: Concerning our Lord's eating of this meal with his disciples and of the profound inner meaning of the Lord's Supper let us read together:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Now when even was come, he was sitting at meat with the twelve disciples;

And he said unto them, With desire I have desired to eat this passover with you before I suffer:

And I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

Minister: The fulfillment of this prophecy of Jesus we see in Rev. 19: 6-9.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.

Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come and his wife hath made herself ready.

And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.

And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb.

Minister: Concerning the preparation of heart needed for entering into this service, Let us read:

But in giving you this charge, I praise you not, that ye come together not for the better but for the worse.

For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it.

For there must be also heresies among you, that they that are approved may be made manifest among you.

When therefore ye assemble yourselves together it is not possible to eat the Lord's supper:

For in your eating each one taketh before other his own supper; and one is hungry, and another is drunken.

What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not?

What shall I say to you? shall I praise you? in this I praise you not.

Wherefore, my brethren, when ye come together to eat, wait one for another.

And if any man is hungry, let him eat at home; that your coming together be not unto judgment.

1. Fellowship with God

Minister: As we eat this supper our hearts should meditate on the great truths which it emblemizes: In the first place, our fellowship with God. Concerning this fellowship with God let us read:

That which was from the beginning,
That which we have heard,
That which we have seen,
That which we beheld and our hands have handled,
Concerning the Word of life: . . . declare we unto you, that ye also may have fellowship with us.

Yea, and our fellowship is with the Father, and with his Son, Jesus Christ.

And these things we write, that your joy may be made full.

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

2. Fellowship with One Another

Concerning our fellowship with one another in Christ, or Christian Brotherhood, let us read:

He that saith he is in the light and hateth his brother, is in the darkness even until now.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

We know that we have passed out of death into life, because we love the brethren.

Hereby know we love, because he laid down his

life for us: and we ought to lay down our lives for the brethren.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

This is my commandment, that ye love one another, even as I have loved you.

Through love be servants one to another.

For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

Prayer for the Supper

We will now give thanks for the supper, while Bro. —— leads us.

(After the prayer.)

Let us now eat together this the Lord's supper, while our minds dwell upon the gospel feast of good things which God has prepared for us all, and of our blessed privilege of fellowship in the Spirit with our Father in heaven, and with our Lord, and with each other, and let our hearts rejoice in God, our Savior, and let them sing for joy in the blessed privilege of living in his presence and friendship and of sharing our lives with him in all things, and in the blessed hope of living in his presence forever more.

(Eating the supper.)

Introducing the Communion Service

(When all have finished eating, the minister may say:)

We read again in the account of that last sacred night that Jesus was with his disciples before he was crucified, that "As they were eating, Jesus took bread and blessed and brake it and gave to the disciples."

Let us remind ourselves of what the message of the Communion Service is:

Let us meditate together as we read responsively No., from the Hymnal. (It may be used in whole or in parts.)

Responsive Reading on the Communion Service

I received of the Lord that which I also delivered unto you, that the Lord Jesus in the night in which he was betrayed, took bread; and when he had given thanks he brake it and said, This is my body which is broken for you: this do in remembrance of me.

In like manner also the cup, after supper, saying, This is my blood of the covenant which is poured out for many unto remission of sins.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

But let a man examine himself, and so let him eat of the bread, and drink of the cup.

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

He that covereth his transgressions shall not prosper.

But whoso confesseth and forsaketh them shall obtain mercy.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones wasted away through my groaning all the day long.

moisture was changed as with the drought of summer.

For day and night thy hand was heavy upon me: my

I acknowledged my sin unto thee, and mine iniquity did I not hide:

I said, I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

For we have heard for ourselves, and know that this is indeed the Savior of the world.

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Have mercy upon me, O God, according to thy lovingkindness:

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

For I know my transgressions; and my sin is ever before me.

Against thee, thee only, have I sinned, and done that which is evil in thy sight;

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation;

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

The Lord is merciful and gracious, slow to anger, and abundant in lovingkindness.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins, nor rewarded us after our iniquities.

For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so Jehovah pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

What then shall we say to these things?

If God is for us, who is against us?

He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

Who shall lay anything to the charge of God's elect?

Is it God that justifieth?

Who is he that condemneth?

Is it Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us?

Who shall separate us from the love of Christ?

Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us.

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world.

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

Yea, Lord; I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

To this end Christ died and lived again, that he might be Lord of both the dead and the living.

The congregation will then sing:

My life, my love I give to thee,
Thou Lamb of God who died for me;
Oh, may I ever faithful be.
My Savior and my God!

Chorus:

I'll live for him who died for me,
How happy then my life shall be!
I'll live for him who died for me,
My Savior and my God!

I now believe thou dost receive,
For thou hast died that I might live;
And now henceforth I'll trust in thee,
My Savior and my God!

O thou who died on Calvary,
To save my soul and make me free,
I'll consecrate my life to thee,
My Savior and my God!

Administering the Bread

(The minister will now say:)

"As often as ye eat this bread and drink this cup ye proclaim the Lord's death till he come."

(The minister here takes in his hands a piece of the communion bread as he continues after the following manner:)

"The Lord Jesus the same night in which he was betrayed took bread and blessed it."

Let us also look to God for his blessing upon this bread, and so together consecrate it as an emblem of his body.

(The congregation will rise for prayer.)

The minister leading will pray somewhat as follows:

Prayer Consecrating the Bread

O God, our Savior and Jesus Christ our Redeemer, we present before thee this bread, even as Jesus did, for thy blessing, consecrating it now from a common to a sacred use.

Give us now, as we partake of it, thy blessing; and may the Holy Spirit, even the Spirit of Truth, teach us yet more deeply the profound meaning of this emblem of thy body, in which thou didst "bear our sins in thine own body on the tree," becoming thus a sin-offering for us, that we might be made the righteousness of God in thee.

We bless thee, that "thou hast through the Eternal

Spirit offered thyself without blemish unto God" in order to "cleanse our consciences from dead works to serve the living God"; that "thou hast put away sin by the sacrifice of thyself"; that "by this one offering thou hast perfected for ever them that are being sanctified."

Help us ever more and more to reckon ourselves to be dead indeed unto sin, but alive unto God in Christ Jesus, and never more to let sin reign in our mortal bodies, but to remember that we are members of the body of Christ and consecrated to his service, always to do his will.

And now, Holy Father, bless us indeed, that this eating of the consecrated bread may be a true communion, a very real and vital "participation in the body of Christ."

Through Jesus Christ, who bore our sins in his own body on the tree, becoming sin for us that we might be made the righteousness of God in him.

For thy holy name's sake.

Amen.

(The minister, following the consecratory prayer, presents the bread for communion.)

Following the example of our Savior, and ministering to each other in his name, each one of us will break this bread and give it to his brother or sister, saying as the apostle has taught us:

(Here the minister breaks the bread and gives a portion to the one next to him, as he repeats the following words:)

"The bread which we break is the communion of the body of Christ."

(Or all the communicants may repeat together these words, and then pass the bread in silence.)

(Or during the time of the breaking of the bread, while the attendants are ministering to the communicants, the officiating minister may, if he feels moved so to do, read reverently appropriate scriptures on the atoning death of Christ and its meaning for us.)

(When each one has received a portion of the bread, the officiating minister will say:)

Now let us eat this bread as an emblem of our common union with the body of our Lord, and in remembrance of him who himself bore our sins in his own body on the cross;

Remembering that,

“Him who knew no sin, he made to be a sin offering on our behalf, that we might become the righteousness of God in him”;

Knowing that,

“He hath borne our sickness and carried our sorrows.”

“He was wounded for our transgressions;

He was bruised for our iniquities;

The chastisement of our peace was upon him, and with his stripes we are healed.”

“All we like sheep have gone astray,

And Jehovah hath laid on him the iniquity of us all.”

And realizing that,

“He died for all, that they that live

Should no longer live unto themselves, but unto him who died for them and rose again.”

Administering the Cup

(When all have finished eating the bread, the minister will rise and, taking a cup and presenting it to the congregation, will say:)

“And he took a cup, and gave thanks, and gave to them saying, Drink ye all of it: for this is my blood of the new covenant, which is poured out for many, unto remission of sins.”

Let us also present this cup to God for his blessing, consecrating it, even as Jesus did, to its commemorative use.

(Let us rise and unitedly pray.)

Prayer Consecrating the Cup

Blessed Redeemer and Righteous God, Our Heavenly Father, we look to thee again in prayer, for thy divine blessing upon this emblem of thy blood, consecrating it now to us, as a memorial of thy death: help us to do it in remembrance of thee.

May the Spirit of Truth teach us as we partake of this cup which thou hast given us. For "Thou hast redeemed us by thy blood"; "For without shedding of blood there is no remission of sins."

We acknowledge before thee that we have sinned and come short of the glory of God. For there is none good, no, not so much as one; but we are justified freely by thy grace, through the redemption that is in Christ—a propitiation through faith.

May this blood wash us thoroughly from our iniquity and cleanse us from our sins, and "we shall be whiter than snow." Create in us clean hearts, and renew right spirits within us.

May we have again the renewal of the Holy Spirit, and as we purify ourselves through obedience to the truth may he sanctify us ever more and more, through Jesus Christ our Redeemer and Lord.

Graciously, now, our Heavenly Father, bless us as we partake of the cup; may we do it in remembrance of our Savior, and may we by it proclaim anew our faith and only hope in the blood of Jesus Christ thy Son to cleanse us from all sin, and to give the life which is life indeed.

In our Redeemer's name, Amen.

Following again the example of our Savior, and ministering to each other in his name, each one of us will give this cup to his brother or sister, saying as he does so:

"This cup is the communion of the blood of Christ, which is poured out for the remission of sins."

(Or these words may be repeated reverently in concert.)

During the time of the passing of the cup, the following, or other appropriate hymns may be sung:

1. "When I survey the wondrous cross."
 2. "Jesus, keep me near the cross."
 3. "In the Cross of Christ I glory."
 4. "Alas, and did my Savior bleed?"
- Chorus: "He loves me."
5. "Down at the cross, where my Savior died."
 6. "Must Jesus bear the cross alone?"
 7. "Rock of ages, cleft for me."
 8. "'Tis midnight, and on Olive's brow."
 9. "There is a fountain filled with blood."

Closing the Service

When all have partaken of the cup and the officiating minister, too, has received his portion, he will rise to close the service with all due reverence, by calling all to rise and solemnly renew their vows of faithfulness to Christ our Redeemer and Lord, and to rededicate themselves to his service, while some one leads in prayer even as Jesus did (John 17).

Then a consecration hymn is sung (even as our Master and his disciples did—Mark 14: 26), after which the congregation may be dismissed with a benediction.

APPENDIX B

Conference Decision Regarding Attendance of Communion

We consider that two fundamental questions are raised with reference to fitness to participate in the Love Feast:

- (a) The question of faith in the sacraments to be observed, and in the fundamental doctrines of which they are emblems.
- (b) The question of loving obedience or willing attitude of heart to live up to these truths.

Scriptural Teachings on the Subject

1. In the order of services, as instituted by our Lord, he first washed his disciples' feet as an example of loving, humble service; then he ate with them a meal, which Paul calls the Lord's Supper, in token of Christian fellowship and brotherhood; and, last of all, he instituted the communion of his body and blood.

2. Concerning the Communion observance, the Scriptures may be summarized as follows:

- (a) The basic truth, as taught by Jesus in John 6: 48-63, i. e.,

Jesus is the Bread of Life. Any one eating his flesh and drinking his blood has eternal life. The Word and the Spirit constitute the life, available to the believer.

(b) This basic truth Jesus enshrined in the sacrament of the communion: the loaf representing his body ("the Word made flesh"), and the cup symbolizing his blood ("poured out for the life of the world") (Matt. 26: 26-29; Mark 14: 22-25, Luke 22: 14-23). Paul also understood the sacrament of the communion to symbolize participation in the death and life of Jesus Christ (1 Cor. 10: 14-17; 11: 23-26).

Worthy and Unworthy Participation

1. Some of the things which the Scriptures mention as disqualifying are as follows: Insincerity, hatred, faction, strife, jealousy, malice, railing, covetousness, reveling, fleshly lusts, adultery, wickedness, ungodliness, denying the Lord, etc.

2. The Scriptures teach that under such circumstances it is "impossible to eat the Lord's Supper" and that those who are thus "guilty of the body and blood of the Lord," are not benefited, but rather made worse, and because of their guilt "eat and drink judgment unto themselves."

3. In order to participate in a worthy manner, the communicant must experience in his heart the identification with Christ, which these emblems signify, i. e.,

(a) An acknowledgment of unworthiness in ourselves.

(b) Living faith in Jesus Christ, as our all-sufficient Savior.

(c) Loving, loyal obedience to him as our Lord.

4. This would require, in the participant, a process of self-examination and a renewal of vows of consecration to his Lord.

The Duty of the Church

1. The church should provide for such preparation of heart

(a) By a carefully-prepared and appropriate sermon, and

(b) By an opportunity for private conferences, for all who may desire.

2. If anything is known to exist that would disqualify any member or members from communing in the true spirit, the matter should be adjusted beforehand, with a view of preparing such persons for the service.

3. In case matters can not be adjusted, prior to the service, and in case they are scripturally disqualified, the church would be justified in debarring such persons from the communion until adjustments may be made.

PART V
SPECIAL OCCASIONS

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CHAPTER XVI

Conducting a Marriage Service *

First Form

(The persons to be married standing together, the man on the right hand, woman on the left, the service should proceed somewhat as follows:)

Invocation

Be pleased, O God our Father, graciously to bless us with thy presence on this occasion, even as our Lord graced with his presence the marriage in Cana of Galilee.

May thy Spirit be upon us, to guide our hearts according to thy holy will in entering upon these sacred obligations ordained by thee. May he so move upon these who stand here before us to enter, in thy presence and by thy grace, the bonds of holy wedlock, that their hearts and their lives may indeed be united into one; and that, by thy grace and according to thine ordinance, these "twain shall become one flesh."

And may we by thy grace in the name of Christ and in the power of the Holy Spirit, enter upon this service "in the fulness of the blessing of Christ."

For thy name's sake, Amen.

Scripture Reading

(To be read if possible from the Bible, or at least with the Bible in hand.)

* Marriage laws differ in the different States. In some an official certificate from the probate judge conferring legal authority to marry, is necessary. Before consenting to perform any marriage ceremony in any State the minister should inform himself definitely in every case; otherwise serious embarrassment may result.

"And the Lord said, It is not good that the man should be alone; I will make for him a help meet for him" (Gen. 2: 18).

"And Jesus said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and the two shall become one flesh" (Matt. 19: 4-6)?

"Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the Savior of the body" (Eph. 5: 22-24).

"Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the Word" (Eph. 5: 25-27).

"Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church" (Eph. 5: 28-30).

"Do ye also severally love each one his own wife even as himself; and let the wife see that she reverence her husband" (Eph. 5: 33).

Brief Address by Minister

From these and other scriptures we are to understand that the home is ordained of God and that the marriage bond is the most sacred and inviolable of all human relations.

The reasons for this inhere in the nature of things—in the basic facts pointed out by our Lord that "he who made them from the beginning made them male and female," and that "they are no more twain, but one flesh," and "what therefore God hath joined together, let not man put asunder."

The real glory of any land is in its Christian homes. The nobility and strength of the nation can rise no higher than the life in its homes.

Indeed, the home is the basic unit and true foundation of the social order, as well as the happy haven of domestic bliss, and a safe refuge from the stormy wind and tempest of the sea of life.

Home is the sacred shrine where a man purifies his soul at the altar of prayer, refreshes his heart and revitalizes his courage at the altar of love, and so renews his strength for the daily labor and struggle.

Home is a holy temple where a woman worships and works together with God; a royal dwelling place where a woman reigns as queen.

Home is a beautiful and happy garden where little children grow, and learn the way of life, an unfailing oracle where the wisdom of God is given in love to aspiring youth to guide them in the ways of righteousness.

Such is the occasion that has brought us here together.

(Addressing the bride and groom.)

Dearly Beloved, we are gathered here with you to celebrate, in great joy, the founding, in holy love and in Christ's name, of a new home—your home.

May grace, mercy, and peace, from God, the Father, the Son and the Holy Spirit be with you forever. Amen.

Pledge of Love and Faithfulness

In token of your free choice of each other as lovers always in the name of Christ, and as loyal helpers of each other for life by the grace of God, you will now join your right hands.

Do you [here speak name of the man] take this woman whose hand you now hold, before God and these witnesses, to be your wife, to live together after God's ordinance in the holy estate of matrimony?

I do.

Do you promise to love her, and comfort her, to honor and keep her, in joy and in sorrow, in sickness and in health, in prosperity and in adversity, and to be true and faithful to her, as long as you both shall live?

I do.

Do you [name of woman] take this man whose hand you now hold, before God and these witnesses, to be your husband, to live together after God's ordinance in the holy estate of matrimony?

I do.

Do you promise to love him and comfort him, to honor and keep him, in joy and in sorrow, in sickness and in health, in prosperity and in adversity; and to be true and faithful to him as long as you both shall live?

I do.

Pronouncement

For as much as you have here before God and this company consented together in holy wedlock, and have plighted your faith to each other, now therefore, by the authority vested in me as a minister by the church of God and this commonwealth, I pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

"Whom, therefore, God hath joined together, let not man put asunder."

Concluding Prayer

The Lord bless you, and keep you,

The Lord make his face to shine upon you and be gracious to you.

The Lord lift up his countenance upon you—and give you peace.

O God, our Heavenly Father, we pray for thy gracious blessing upon this marriage. Set thy seal upon the nuptials that have here been celebrated in thy name. Help

these that have now been made husband and wife to keep with loving and unbroken fidelity the vows with which they have consented together in holy matrimony. May they be true to each other and to thee and at last enter thy blessed kingdom.

Through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ be with you always. Amen.

(The minister, if he deems it best, may here introduce the bride and groom to the company as follows, or in some other fitting way:)

Dear Friends: Let me introduce to you Mr. and Mrs.
 _____ who will be glad to receive your congratulations _____.

(Here name time and place.)

A Second Form for Conducting a Marriage Ceremony

The following is a slightly modified form of an ancient marriage ceremony. It is probably the one most largely used and one with very great dignity and reverence.

(At the day and time appointed for the solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right and the woman on the left, the minister shall say:)

Dearly Beloved: We are gathered together here in the sight of God and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore, if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

(And also speaking unto the persons who are to be married, the minister shall say:)

I require and charge you both if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it; for be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God, neither is their matrimony lawful.

(If no impediment be alleged, then shall the minister say unto the man:)

(Man's name): Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health: and, forsaking all others, keep thee only unto her as long as ye both shall live?

(The man shall answer, "I will.")

(Then shall the minister say to the woman:)

(Woman's name): Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all others, keep thee only unto him so long as ye both shall live?

(The woman shall answer, "I will.")

(Then the minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:)

I, M——, take thee, N——, to be my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to

love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

(Then shall they loose their hands, and the woman with her right hand taking the man by his right hand shall likewise say after the minister:)

I, N——, take thee, M——, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

(Then shall the minister pray thus:)

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

(Then shall the minister join their right hands together and say:)

For as much as M—— and N—— have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. Amen.

(And the minister shall add his blessing:)

God the Father, the Son and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

(Then shall the minister offer the following prayer:)

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman and sow the seeds of eternal life in their hearts, that whatsoever in thy Holy Word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them; as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. Amen.

A Very Brief Marriage Service

Address

Marriage is honorable among all men. It was ordained by God, who made man, male and female. Our Lord said, "For this cause shall a man leave his father and mother and cleave unto his wife and they twain shall be one flesh."

Marriage is a divine institution, and honorable and blessed to all who are true to their marriage vows. I charge you both to seek the help of God in all its duties, and to keep with sacred fidelity the vows you are now to take.

Invocation

Almighty God, upon this occasion we look to thee for thy blessing upon these who have come to be joined in the bonds of holy matrimony. Help them from their hearts to enter into this sacred relation, so that thou canst

join their hearts together until death do them part. In the name of Jesus Christ our Lord. Amen.

Charge

The minister shall then say:

Dearly beloved; this man and this woman have come to be joined in the bonds of holy matrimony; if anyone here should know of any lawful reason why they could not be legally joined in wedded life, let them now speak, or hereafter hold their peace.

The Pledge

(The minister shall then ask the man and woman to join their right hands and shall then say:)

Do you each take the other, whose hand you now hold, to be your lawful and only wedded companion and to fulfill faithfully all the obligations of this sacred relationship as long as you both shall live?

(They shall then answer in concert, "I do.")

Pronouncement

The minister shall then say:

For as much as M—— and N—— have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith to each other, and have declared the same by joining of hands; I, as a minister of the Gospel, by virtue of the authority vested in me, pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let no man put asunder. Amen.

Prayer

O God and Father of us all, look now upon these thy children graciously, in this hour when they have united their lives into one. Wilt thou unite their hearts indeed in strong and holy love so that whatever life may hold in store for them, their love may only root deeper and grow the stronger.

Grant graciously to bless their home in all things. May it be a place where Jesus loves to abide as in the Bethany home of old.

Prosper them in all things for their eternal welfare, and bless all their labors in thy name with rich fruitage unto eternal life.

Through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ abide with you always. Amen.

CHAPTER XVII

Conducting an Anointing Service *

(A comparative study of the Scriptures on divine healing reveals the fact that there was no set form used uniformly in all cases. The following form, while scriptural and covering the essential points, is not meant to be binding, but suggestive only.)

The Opening Service

It is usual in conducting an anointing service to begin with the singing of some spiritual song, like "Jesus, Lover of My Soul," or "Rock of Ages," or "Nearer, My God, to Thee," or indeed any song that is especially spiritual and consecratory.

The Scripture Reading and Explanations

Then follows the reading of the Scripture, with accompanied explanations, exhortations, and applications to the situation in hand. Any passage of Scripture relating to Divine Healing would be appropriate.

It is well especially to point out from Mark 6: 13 that the apostles, under the instruction of Jesus, "anointed many that were sick in order that they might be healed."

Another fundamentally helpful passage is Matt. 8: 16-17, because it says that the healing of Jesus was because he himself "took our infirmities, and bare our diseases," showing as it does that healing for the body was included in the atonement, as well as the forgiveness of sins of the soul.

* "The Ministry of Healing," by A. G. Gordon.

Meaning of the Ceremony

1. The Anointing

The anointing with oil in the name of the Lord signifies "consecration" to his uses (Ex. 40: 9-15).

(a) Things and Utensils

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof; and it shall be holy.

And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar; and the altar shall be most holy.

And thou shalt anoint the laver and its base, and sanctify it.

(b) Persons

And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office.

And thou shalt bring his sons, and put coats upon them; and thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout their generations.

Anointing of persons signifies also an outpouring of the Holy Spirit upon those thus consecrated to God's service (1 Sam. 6: 10; 16: 12b, 13).

And the Spirit of Jehovah will come mightily upon thee and thou shalt be turned into another man.

And Jehovah said, Arise, anoint him [i. e., David]; for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of Jehovah

came mightily upon David from that day forward.

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me (Isa. 61: 1; cf. Luke 4: 16-18).

Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil (Acts 10: 38).

2. The Laying On of Hands

also signifies the bestowment of the Holy Spirit.

(1) In general at baptism, for the Christian life.

(Acts 8: 15) They . . . prayed for them, that they might receive the Holy Spirit:

For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, etc.

(2) Especially, for special consecration, enduements, and blessing.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him.

For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands (2 Tim. 1: 6; cf. 1 Tim. 4: 14; Acts 6: 6).

(3) And so in the anointing service it signifies that the healing is by a special outpouring of the Holy Spirit.

The Scripture Reading

(Any of the following Scripture selections might be read, and commented on, if circumstances will allow, and the condition of the sick one will permit:)

Any of the stories of healing in the Gospels, Acts 3: 1-16; Acts 5: 12-16, Acts 9: 32-35, Acts 14: 8-11, Acts 28:

7-9; or James 5: 14-18; or Psalm 30, or 107: 17-22, or Isa. 38: 1-5, or Numbers 12: 10-15.

(Or the following combination of texts may be read:)

Jesus Healing

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose and ministered unto him (Matt. 8: 14, 15; cf. Luke 4: 40).

And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases (Matt. 8: 16, 17; cf. Isa. 53: 4, Revised Version, margin).

Authority Given Apostles to Heal as Well as to Preach

And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority. And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them (Mark 6: 7, 12, 13).

Healing by Apostles

And by the hands of the apostles were many signs and wonders wrought among the people:

Insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one (Acts 5: 12, 15, 16).

Healing Extending Beyond Apostolic Times

And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover (Mark 16: 17, 18).

Authority to Heal Conferred upon the "Elders of the Church"

Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed (James 5: 14-16).

EXAMINING THE PATIENT

(In order to make sure of the applicant's preparation of heart to receive the fulness of the blessing, we should inquire into it as did Jesus and Paul. (See Matt. 8: 28b; Acts 14: 9.)

Dear brother (or sister), you have heard something of what the Word of God teaches concerning the healing power of God, through the Holy Spirit, and of our privilege of access to it in Christ.

Are you ready now to commit your case absolutely into the hands of the Lord as the Great Physician of the body, as well as of the soul, and to trust him as your Healer?

Are you willing to confess and forsake every sin in spirit, soul, and body, as a living sacrifice unto God, and to dedicate your body to him as a temple of the Holy Spirit, to be used always, only, to the glory of God and as he shall direct?

Are you willing to confess and forsake every sin you may have committed and to trust him for pardon?

So far as you know are you at peace with God, is there any hindrance between you and your God, that might prevent your entering into the fulness of the blessing he holds in store for you at this time?

THE SEASON OF PRAYER

(Compare Mark 8: 34; 9: 40; 28: 8; Jas. 5: 15a; 16, 18.)

After the Scripture is read and the words of exhortation given as above indicated, there is a season of prayer, in which all present join, for the true preparation of heart to enter most fully into the service.

The Anointing Ceremony

One Form

In 1860 the Annual Meeting suggested the following procedure:

Then the sick member is raised to a sitting posture, and the elder brother reacheth forth his hand, and the other brother pours the oil upon it, which he, the first, puts upon the head of the sick, and thus three times, saying the words of the apostle, "Thou art anointed 'in the name of the Lord,' unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins," or as the Lord may give utterance.

Evidently it was not meant to make this form mandatory, for the words are added, "or as the Lord may give utterance."

Having this in mind, the following form is suggested as being more fully in accord with a further study of the scriptural teaching:

A Second Form

Following the prayer the elder who leads the service,

taking the vial of oil in his hand pours out a portion of it on the head of the sick one, saying as he does so, "Beloved brother (or sister), upon this declaration of your consecration to God and of your commitment of all your bodily and spiritual ills to Christ as the Great Physician, you are anointed in the name of the Lord, for the healing of all your bodily diseases, and for the forgiveness of all your sins."

Then the elders lay their hands upon the patient's head, as in an ordination service, and then each elder prays, as led by the Spirit, especially and definitely committing the patient's condition to Jesus Christ our Lord, for him to be the Physician in charge of the case.

Following this ceremony, the company may unite in singing some appropriate hymn.

CHAPTER XVIII

Funeral Service

In the Church

When conducted in the church the funeral service is in the main like a regular church service, the chief difference being in the selection of appropriate hymns, Scripture reading and sermon theme, and in the adaptation of the prayers to the occasion. There is often some special music arranged for.

All funeral services should be brief and should be full of comfort and void entirely of all attempts to work on the feelings of the friends.

It is usual to read the obituary notice after the opening worship, just before the sermon. This gives every one a clear idea of the nature of the occasion and prepares the mind for what follows.

At the close of the service, either before or after the benediction, the friends and people present are usually permitted to see the body. This is usually best managed by previously arranging with the undertaker to conduct this part of the service.

At the Home

When the funeral service is conducted at the home, it is usually more brief. This is especially appropriate if there is a service also at the church, and in this case the sermon may be omitted.

The following references will indicate appropriate scriptures, from which selections may be made:

Psa. 23, 46, 90, 91; John 11: 17-36; Rom. 8: 28-39; 1

Cor. 15; 2 Cor. 4: 16—5: 15; 1 Thess. 4: 13-18; 2 Tim. 4: 6-8; Rev. 20: 1-4, 10-12, 21-27.

Appropriate hymns may best be selected by consulting the Hymnal and its indexes.

At the Grave

The service at the grave is brief and heartfelt. After the body is lowered, the following, or some other scriptures, or a part of them, may be read:

Jesus saith unto her, Thy brother shall rise again (John 11: 23).

But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection from the dead (1 Cor. 15: 20-22).

I would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him (1 Thess. 4: 13-15).

But some one will say, How are the dead raised? and with what manner of body do they come (1 Cor. 15: 35)?

Thou foolish one, that which thou thyself sowest is not quickened except it die (v. 36).

And that which thou sowest, thou sowest not the body that shall be, but a bare grain (it may chance of wheat, or of some other kind), but God giveth it a body even as it pleased him, and to each seed a body of its own (vs. 37, 38).

All flesh is not the same flesh: but there is one

flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes (v. 39).

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory (vs. 40-41).

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power (verses 42-44).

And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption (vs. 49, 50).

For this corruptible must put on incorruption, and this mortal must put on immortality (v. 53).

But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law (vs. 54-57):

Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (v. 58).

The Committal

(The following or some other form of committing the body to earth may be used:)

Forasmuch as "the spirit" of the departed "has returned unto God who gave it," . . . we commit this body to the ground, "earth to earth, ashes to ashes, dust to dust," . . . looking to him who said, "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Let us, the living, then, consecrate ourselves anew to do with our might what our hands find to do as long as it is called today, "for the night cometh [even as it has to the departed] wherein no man can work"; "for there is no work nor device, nor knowledge, nor wisdom in the grave, whither we haste."

Benediction

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God (2 Cor. 1: 3, 4).

May the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing

in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen (Heb. 13: 20, 21).



CHAPTER XIX

Dedicating a Church

This service is in the main like an ordinary Sunday church service.

It begins with opening worship of song and prayer and Scripture reading.

There is also a sermon, as usual, the only difference being that the theme of the sermon is on the special thought of the occasion.

The dedicatory prayer comes at the close of the service, and in it the minister leads the congregation in turning over definitely and officially the church building to the Lord and consecrating it to his worship and service. In this prayer the example of Solomon in dedicating the temple is a fine model.

(If there is a debt on the house, it should be provided for before the prayer of dedication.)

Opening Hymn.

"O God, our help in ages past."

Selected Readings from the Word

(May be read by minister or responsively either in whole or in parts.)

Selections from 2 Chron. 5, 6 and 7.

Thus all the work that Solomon wrought for the house of Jehovah was finished.

And Solomon brought in the things that David his father had dedicated, even the silver, and the gold, and all the vessels, and put them in the treasuries of the house of God.

Then Solomon assembled the heads of the tribes.

And they brought up the ark, and the tent of meeting, and all the holy vessels that were in the tent; these did the priests the Levites bring up.

Then spake Solomon, Jehovah hath said that he would dwell in the thick darkness. But I have built thee a house of habitation, and a place for thee to dwell in for ever.

And he stood before the altar of the Lord in the presence of all the assembly of Israel, and kneeled down upon his knees before all the assembly of Israel, and spread forth his hands toward heaven;

And he prayed and said:

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee. how much less this house which I have builded!

Yet have thou respect unto the prayer of thy servant . . . that thine eyes may be open towards this house day and night.

Even towards the place whereof thou hast said that thou wouldest put thy name there.

And hearken thou to the supplications of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, O my God, let, I beseech thee, thine eyes be open, and let thine ears be attent, unto the prayer that is made in this place. Now therefore arise, O Jehovah God, into thy resting-place, thou and the ark of thy strength; let thy priests, O Jehovah God, be clothed with salvation, and let thy saints rejoice in goodness.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of Jehovah filled the house.

And all the children of Israel looked on, when the

fire came down, and the glory of Jehovah was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshipped, and gave thanks unto Jehovah, saying, For he is good; for his lovingkindness endureth for ever.

And Jehovah appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.

Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place.

For now have I chosen and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually.

Psalms 24: 7, 8

"Lift up your heads, O ye gates;"

"And be ye lifted up, ye everlasting doors: "

"And the King of glory will come in."

"Who is the King of glory?"

"Jehovah strong and mighty, Jehovah mighty in battle."

Isaiah 57: 15a

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place.

With him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

Psa. 84

How amiable are thy tabernacles, O Jehovah of hosts! My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out unto the living God.

Blessed are they that dwell in thy house: They will be still praising thee.

They go from strength to strength; every one of them appeareth before God in Zion.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For Jehovah God is a sun and a shield: Jehovah will give grace and glory;

No good thing will he withhold from them that walk uprightly.

O Jehovah of hosts, blessed is the man that trusteth in thee.

Psa. 27

One thing have I asked of Jehovah, that will I seek after; That I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple.

Psa. 24

Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully.

He shall receive a blessing from Jehovah, and righteousness from the God of his salvation.

Psa. 73

Surely God is good to Israel, even to such as are pure in heart.

But as for me, my feet were almost gone; my steps had well nigh slipped.

For I was envious at the arrogant, when I saw the prosperity of the wicked.

Until I went into the sanctuary of God, and considered their latter end.

Heb. 10: 19-25

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;

And having a great priest over the house of God,

Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water.

Let us hold fast the confession of our hope that it waver not; for he is faithful that promised:

And let us consider one another to provoke unto love and good works;

Not forsaking our own assembling together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day drawing nigh.

The Act of Dedication

Minister and people unitedly (congregation standing)

This house, which God in his gracious providence has permitted us to build in his name, we here and now solemnly dedicate to the glory of his name through the worship and service of Almighty God, the Father, the Son and the Holy Spirit. Amen.

Behold the tabernacle of God is with men and he shall dwell with them,

And they shall be his people, and God himself shall be with them, and be their God.

The Dedicatory Prayer

O thou eternal God and Everlasting Father, Creator of the heavens and the earth. Thou dwellest not in temples made with hands, but with him who is of a lowly and a contrite heart, for our "bodies are temples of the Holy Spirit," and "where two or three are gathered together there art thou in the midst."

Do thou, O Lord, who delightest thyself in the praises of thy people, and who hast ordained that men should preach the Gospel, and hast sent us to teach all nations whatsoever thou hast commanded us, yea do thou, O God, graciously accept this house which we now dedicate to thee and consecrate to thy service.

May thy servants here be so true to thee and so faithful to thy truth, that this place may become to multitudes the very "house of God and the gate of heaven."

We set apart this house of God from all common and worldly uses; for a holy temple where men with God may meet; for a sacred altar where many may present themselves as living sacrifices unto God; for a true oracle where all truly inquiring hearts may seek and find the will of God.

Bless thy ministering servants who here shall minister in holy things; may they be instant in season and out of season, preaching thy Word in the power of the Spirit of God. And may thy saints be faithful in their testimony, so that the Holy Spirit also may bear witness, bringing conviction to the world—of sin and of righteousness and of judgment, and leading thy disciples ever deeper into the truth, "taking the things of Christ and showing them unto us."

Here may little children come unto Jesus and learn of him; here may our strong and noble youths consecrate themselves to lives of sanctification and service through our Lord Jesus Christ.

Here may the holy sacraments and ordinances of the New Testament Church be administered as instituted by our Lord, and taught in thy Word, in such true spirit that through them the grace of our Lord Jesus Christ may be ministered unto us richly, according to all our need.

Now therefore arise, O Lord, and come into this place of thy rest, and may thy glory again, even as of old, fill this house with thy holy presence.

And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into thy true tabernacle, the house not made with hands, eternal, in the heavens, where we shall worship thee for evermore, together with the general assembly and church of the first born, who are enrolled in heaven.

For thy name's sake, through Jesus Christ our Lord. Amen.

Hymn

"Holy, Holy, Holy, Lord God Almighty."

Benediction

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." Amen.



CHAPTER XX

Laying a Corner Stone

This service is of the same general nature as that just described—dedicating a church. The difference is that a church is dedicated when it is finished and the work is accomplished, while the corner-stone laying occurs near the beginning of the enterprise, when the work is yet to do and the outcome is still somewhat problematical.

This service, too, is usually held out of doors, and on the rough floors of the building being constructed, with the audience standing about as best they can. Hence the service is brief and usually without sermon. Sometimes it is held most fittingly at the close of a Sunday service.

There is a brief address appropriately setting forth the situation and the enterprise undertaken.

The unique feature is that in the hollowed cornerstone, fittingly prepared by the architect and workmen, the leader of the service usually places some significant documents, connected with the church building or the life and history and work of the church, such as, a Bible, a hymn book, a copy of the printed order of the church services for the day (if any), a copy from the minutes of the action of the church ordering the building to be erected, the names of the building committee, of the church ministers and officials, copies of the Sunday-school literature used, and of the church papers current, a copy of special resolutions passed for the occasion, etc., etc.

As each one of these objects is placed reverently in the corner stone the leader holds it up, explaining with an appropriate word or two what the document is and why it is placed within. When this is done, the minister, as-

sisted by the builder, who is present and ready, slips the covering slab into place, sealing the documents within the corner stone.

The following order of service, with modifications as desired, will be found fitting:

Invocation.

Hymn.

Scripture Reading.

Address.

Placing of the objects within the corner stone.

Sealing the stone.

The prayer of commitment of the building operations, outcome, and future use to God.

Song.

Benediction.

Scripture Reading at Corner-Stone Laying

(The minister can select from the following those he deems most fitting.)

Ezra 3: 10-13.

Isa. 28: 16.

1 Pet. 2: 4, 5, 7, 8.

Psa. 132: 1-9, 13-16.

1 Cor. 3: 9-17.

Eph. 2: 19-22.

Psa. 127: 1.

Hymn

"An earthly temple here we raise."

"Holy, Holy, Holy, Lord God Almighty."

PART VI

FAMILY AND PRIVATE WORSHIP



CHAPTER XXI

The Family Altar

No home is complete without the family altar. No life contract should ever be made between life companions, until through united prayer they have found the will of God in the matter. In such a home so founded the family altar will be a foregone conclusion.

It has been said that the family altar is the greatest school of religion in the world. It is a perpetual source of spiritual refreshing and inspiration to the parents in the daily battle of life and the ceaseless fight to maintain their ideals and faith in the midst of the stern realities of life. It is a constant refuge and hiding place from the stormy wind and tempest. And no two people can ever hope to live and love and labor together as they ought unless they learn to pray together.

Furthermore, the ideal teachers of children are their parents. No one else loves them so well or understands them so fully. They have a common heredity: they have the same flesh and blood and the same mental traits and dispositions.

Likewise they have also the same social heritage: they share the same home; they own and use their property together, they have identical interests and objectives. When one suffers or rejoices they all suffer or rejoice together. Moreover, there is no one whom the children naturally trust and depend upon so much as their parents. For these fundamental reasons the parents are the logical, and should be the ideal, teachers of their own children. Furthermore, parents have multiplied opportunities for teaching their children which no one else ever gets. And

these opportunities, arising as they do directly out of the experiences of life, are pedagogically the most ideal opportunities for teaching that can possibly be had.

And so religious education must necessarily have its foundation and glory and strength in the home, through the instruction and daily example and training of the parents.

But the center of home teaching of religion is the family altar, and without it we have no reckoning base nor adequate opportunity, and if there is a family altar where religious instruction is given, then alone does the incidental and continuous training as situations arise have its full force and vital significance.

Now if family worship and Christian teaching and discipline are thus to function, the church through the local pastors must provide for it and organize it and direct and set it going.

Hence the following suggestions to the pastor:

First of All, the pastor should give public instruction concerning the value and unique nature of the opportunities in family worship as outlined and suggested in the foregoing introductory paragraphs.

But this is not enough, except for a beginning, and to stir up sentiment and interest and conscience. This must be followed up by giving more specific, concrete, and detailed help. There must be therefore,

In the Second Place, the personal touch and individual help by the pastor, as needed in each home, arousing conviction, removing hindrances, and launching a program of action. And for this there must be,

In the Third Place, Definite Plans and Methods.

(a) As to time.

Morning Worship is most fitting and fruitful. Then all minds are most alert and active, especially the children. Then, too, it is most vital and fitting before entering out upon the opportunities and temptations of the day to

seek God's will in everything and to commit and entrust ourselves wholly to his guidance and protecting care.

Evening Worship is sometimes the most convenient, but rarely indeed is it so efficient and helpful as in the morning. Evening worship, too, is much more subject to interruptions and omissions, because of so many evening meetings and functions away from home.

The evening prayer might be individual or for husband and wife together alone. The evening is a good time for thanksgiving.

(b) Place.

A regular place is conducive to the truest and fullest worship. If breakfast is eaten in the kitchen, then around the dining-room table is the most homey place. It is not best to try to have worship around the breakfast table where sights and smells of food distract the attention of the children, suggesting insistently eating, not worship.

For the same reason all work and toys and every distracting thing should be put away, so that all may concentrate on the worship.

(c) Methods.

The essential factors are (1) The Scripture Lesson, (2) Prayer, (3) Singing, (4) Exhortation and (5) Explanation.

These may be varied very much from time to time. The Scripture may be read consecutively from some book of the Bible.

Or the Sunday-school lessons may be reviewed or supplemented, taking a separate morning for the various lessons of the different members of the family circle.

Or again each one who reads may choose his own selection.

Or each member of the circle may be called upon to repeat verses from memory, or read one as selected by each.

Again, each one may have his own Bible and all may read, verse about.

Or the father or mother may give a series of lessons, with comments, questions, and exhortations.

Sometimes it is well to read a Bible story or Sunday-school lesson from the Bible Story Book. Again the story may be told instead of read, or the children may tell the story, or turns may be taken by all in reading the Scripture lesson.

Hymns.

The family altar is the best place to become familiar and to commit to memory the great hymns of the church.

Sometimes books are used. Usually we sing from memory. Often children's hymns are sung, the children being encouraged to make the selections.

Sometimes the hymn is especially associated with the Scripture lesson. Sometimes it is selected especially because some member of the family is going away for a time, and perhaps the song is "God will take care of you."

It is well occasionally to have an entire worship period of song and prayer.

Prayer.

In the prayer there should be agreement. And there often are specific requests before prayer. In any case the prayers should be definite and adapted to the specific needs, and all should be included definitely—often personally and by name.

Sometimes all take part in brief sentence prayers, and all join in concert in the Lord's prayer. Again, the father or mother calls on one of the children to close with the Lord's prayer. Or the one whose turn it is to lead the worship, conducts it throughout, selecting and reading the Scripture, choosing the song, and calling to prayer and leading in it.

Special days and occasions, seasons. Christmas songs.

In conclusion one is moved to exclaim, What a per-

ennial blessing such a daily experience throughout life is to any one! And what a sad and irreparable loss to the one who misses it!

But the only hope of reinstating the family altar lies with our ministers.

CHAPTER XXII

Table Prayers

The "saying of grace" before meals is a beautiful and helpful practice. It helps to socialize one of the commonest human acts, giving to it religious sanction and using it for frequently reminding all members of the family of our constant dependence upon God, "apart from whom we can do nothing."

This custom, however, sometimes becomes needlessly burdensome and glaringly inappropriate. Especially when there are hungry little children present, the prayers should be brief. On special occasions they may be a bit longer.

It is particularly fitting to give thanks at the noon or evening meal for the mercies of the day thus far, and to commit ourselves to the Father's care for the remaining hours of the day. To recognize God's hand in the food and to ask his blessing in its use is especially fitting. If one is visiting in a home and is called upon to "say grace," a prayer for God's blessing upon "this home," and for his grace "in each of our lives" and "in all our work" is appropriate. But to say formally, "and finally, when thou art done with us here below save us all in heaven above"—or the like—seems far-fetched and thoughtless at a meal.

In the family each child, if properly taught and called upon judiciously to "ask the blessing," will appreciate the privilege.

Sometimes grace may be said silently, with all heads bowed and eyes closed, and at others all may pray in concert.



CHAPTER XXIII

Children's Prayers

Table Prayers

(For Children)

(May be prayed in concert by all)

Father, we thank thee for our food,
For strength and health and every good.
Help us to please thee all this day,
In all we do, in all we say.

For Jesus' sake, Amen!

We thank thee, Father, for this food:
Help us always to be good. Amen.
Dear Father, bless the food we take
And bless us all for Jesus' sake. Amen.

—From "Children's Devotions."

God is great and God is good,
And we thank him for this food.
By his hand must all be fed,
Give us, Lord, our daily bread. Amen.

—From "At Mother's Knee."

Thanks to our Father we will bring
For he gives us everything.

—Robert Louis Stevenson.

Heavenly Father, bless this food
To thy glory and our good. Amen.

—From "Children's Devotions."

And now before my prayer is said
I close my eyes and bow my head.

(May precede any prayer)

Morning Prayers

Father, help me through this day
In my work and in my play,
Both to love and to obey.

—From "The Bible in Graded Story."

For this new morning with its light,
For the rest and shelter of the night,
For health and food, for home and friends,
For everything his goodness sends,
We thank thee, Heavenly Father.

Now I wake and see the light,
God has kept me through the night.
I will lift my eyes and pray:
"Keep me, Father, through the day."

—From "New England Primer."

An Evening Prayer

My Father, hear my prayer
Before I go to rest;
It is thy little child
That cometh to be blest.
Lord, help me every day
To love thee more and more;
And try to do thy will
Much better than before.
Now look upon me, Lord,
Ere I lie down to rest;
It is thy little child
That cometh to be blest. Amen.

—From "At Mother's Knee."

Birthdays

We thank thee, heavenly Father,
For all the loving care

That thou hast given [child's name]
At home and everywhere;
For years thou hast guarded him [her],
Asleep, at work, at play;
O Father, love and care for him [or her],
On this, and every day. Amen.

—From "Stories for S. S. and Home."

Many happy returns of the day of thy birth.
May sunshine and gladness be given,
And may the dear Father prepare thee on earth
For a beautiful birthday in heaven.

For New Baby

Heavenly Father, bless the baby.
Guide his tender little feet,
May we older children help him
To be gentle, kind and sweet.



CHAPTER XXIV

The Secret Prayer Life and Personal Devotion

If "religion is sharing one's life with God," then prayer is the heart of religion. In fact "Praying is having a heart-to-heart talk with God"—"face-to-face, as a man speaketh unto his friend" (Ex. 33: 11; cf. vs. 7-11).

Hence some one has said, "If I were a pastor I would make it my foremost duty to teach my people to pray." And people everywhere will be glad to learn to pray, if we will wisely and patiently and very simply teach them. To this end the following suggestions will be found useful:

1. First of all, let the minister himself revitalize his own secret prayer life.

2. Then when God has set his heart on fire and caused his face to shine through communion with him (Ex. 34: 28-35), let him preach a sermon or two on secret prayer.

3. Time must be provided by each one for secret prayer. McCheyne used to say, "See the face of God before you see the face of any man." John R. Mott, it is said, will not leave his bedside to enter upon the day's responsibilities without committing himself to God. If people are once helped to form the habit, they will not lightly abandon the blessed experience.

Likewise it is also uniquely appropriate to pray at the end of the day, to give thanks and to commit oneself to God for the night.

Throughout the day, when one's thoughts turn to God, a sentence or two should be breathed in prayer; or if only the heart turns lovingly to God—even without words—it is acceptable with him.

Secret prayer is very appropriately intermingled throughout one's daily devotional Bible study: prayer is quickened by the Word, and this is illumined by prayer.

Every true Christian can be led to "keep the morning watch"—to find at least ten or fifteen minutes, or half an hour, for such personal devotion in Bible study and prayer. And if the soul is kept thus daily in touch with God the time spent in "keeping the morning watch" will be made up many times over, every day, in the added blessing and wiser guidance, and more fruitful endeavor.

The secret prayer life is most of all essential to reality in Christian experience, because none but God fully understands the inmost needs of any soul; and therefore to none but God can we speak without reserve, and open our hearts to the depths.

We should not hesitate, therefore, to be utterly frank in secret prayer and keep nothing back and cover nothing up.

To this end it is imperative to have absolute privacy, if secret prayer is to be unhindered and have full freedom.

"Therefore thou, when thou prayest, enter into thine inner chamber, and when thou hast shut thy door pray to the Father who is in secret."

Private Devotion and the Pastor's Responsibility

There are many things we dare not mention even to our dearest human friends, many more with which they had better not be burdened. And there are still more that we could not utter or express if we would.

And so secret prayer becomes a necessity to every soul—if it is to remain in health.

The pastor should endeavor to lead every member—especially every one he receives into the church—to set apart from fifteen to thirty minutes each morning for private devotion, and a few minutes for thanksgiving and confession and prayer each evening.

He must enter into the particular hindrances in each case and help find practical ways and means for each.

CHAPTER XXV

Praying With Others

Every Christian should seek frequent opportunity to pray with others, as Jesus taught in Matt. 18: 19, 20.

It is a great secret of personal strength or power in service.

Every Christian ought to have those so close to him that it is no embarrassment to ask them frequently to pray with him.

It is amazing how problems are solved and how difficulties melt away when they are definitely prayed through with one or two other Christians. Here is a precious mine of spiritual wealth and power for service, all developed in every community. And it is squarely up to the pastor, who is the spiritual leader of the people, to see that these resources are made use of in solving the problems of his church and his community.

PART VII
RECEIVING MEMBERS INTO THE
CHURCH

CHAPTER XXVI

Receiving Members by Baptism and Rebaptism

By Baptism

Whenever any one has signified his desire to become a Christian it is opportune and of the utmost importance to make sure, that he is wholly sincere, that he knows at least the heart of the Gospel, that he believes it truly, that he renounces and repents of every sin, and that he accepts Jesus Christ not only as his personal Savior from all sin, but also as his Lord, whom he will henceforth follow wherever he may lead, obeying him whole-heartedly in all things.

This is the time when every truly believing and repentant soul may most readily be led into a full consecration to the Lord.

This, too, is the time when each one should be very definitely and clearly instructed in the essential secrets of making a real success of the Christian life.

To this end a careful personal and confidential interview should be had with each applicant for baptism, making sure of every step and condition of the new life in Christ.

According to the scriptural teaching these essential steps are as follows:

(In brief outline) *

1. **Sincerity** (Luke 8: 15).

(a) Intellectual, "an honest heart" (openness to truth).

(b) Moral, "A good heart" (willingness to do the right).

* For a fuller discussion of these points see appendix.

2. **Knowledge of the Gospel** (Matt. 13: 23; R. 1: 16).
 - (a) "Hearing the Word."
 - (b) "Understanding it."
3. **Faith.**

"Believing the Gospel" (Mark 1: 14).
"Accepting it" (Mark 4: 20), and "holding it fast" (Luke 8: 15).
4. **Repentance.**
 - (a) Turning from Satan and evil and sin, its negative side (Acts 26: 18a).
 - (b) Turning to God and good and righteousness, its positive side (Acts 26: 18b).
5. **Obedience.**
 - (a) In baptism to the initiatory rite ordained of God (Matt. 23; Matt. 21: 32; Mark 16: 16; Mark 28: 19; Acts 22: 16).
 - (b) To every word of God throughout life (Matt. 28: 20).

The Baptismal Service

It is usual at the time of baptism to have each candidate make public confession of his faith, and to have it witnessed by the congregation.

The 18th chapter of Matthew, in part, is usually read, and the applicant is asked if he will assent to follow the rule of the Master, in case of differences between himself and other members.

Then he is also asked if he will agree to live up to the rules of the church and to help in her deliberations and organization and administration.

Just before the act of baptism, either when kneeling in the water or just before entering, the candidates, ac-

according to Conference decision of 1848, are asked the following questions, to which they publicly assent:

1. Dost thou believe that Jesus Christ is the Son of God, and that he brought from heaven a saving Gospel?
2. Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world?
3. Dost thou covenant with God in Christ Jesus, to be faithful until death?

The minister shall then say:

"Upon this thy confession of faith which thou hast made before God and these witnesses, thou shalt, for the remission of thy sins, be baptized into the name of the Father, and of the Son, and of the Holy Spirit.*

When the baptism has been performed the minister lays his hands on the applicant's head and prays (a) for the forgiveness of sins and (b) for the gift of the Holy Spirit (Acts 2: 38; 8: 17; cf. also 18; Acts 19: 5, 6). "And then the member is to be received by hand and kiss, into church fellowship."

The following prayers are intended to be suggestive only as to what is fitting for this occasion:

"Holy and most merciful God, our Heavenly Father, accept the sin-offering of Jesus Christ our Savior for this thy repentant son [or daughter] and receive him [or her] to thyself again, to live with thee in Christ Jesus faithful by thy grace until death. May he [or she] have the fullness of the Spirit and a blessed and fruitful life; through Jesus Christ our Savior. Amen."

"O Righteous Father, our God and Savior, this thy child is coming home today; receive him [or her] as repenting to thyself, forgiving every sin for Jesus' sake

* For some practical suggestions about baptizing people see p. 228.

and washing him [or her] whiter than the snow. By the Holy Spirit create within him [or her] a clean heart, and renew a right spirit within him [or her] and bestow upon him [or her] the joy of thy salvation, through Jesus Christ our Savior and Lord. Amen."

Rebaptism, or Baptism by Trine Immersion

**(for those who have been previously baptized otherwise
and for the remission of sins)**

In the personal interview with such candidates, they should be asked to renew their vows of sincerity and faithfulness in full obedience to the Gospel, as understood and practiced by the Church of the Brethren.

The substance of the previous pages on instructing candidates for baptism will be the guide, in a general way, only the matter can be gone over more briefly in general, with special inquiry where needed.

With reference to the sacrament of baptism itself it will be well to clear up the scriptural teaching about the following points, as most needed in the special case:

- (a) The form or mode of baptism.
- (b) The design of baptism.
- (c) The significance and meaning of baptism.

Should the candidate have conscientious difficulties about the specific implication of baptism concerning the remission of sins (Mark 1: 41; Luke 3: 3; Acts 2: 38a), he can at least be led to acknowledge this significance in general, as the Scriptures show; and submit to baptism even as Jesus did, and as Cornelius and his household did, even though they had already received the Holy Spirit.

CHAPTER XXVII

Receiving Members Without Rebaptism

Conference Decision 1915

“Persons that are satisfied with their baptism—having been performed in the scriptural manner, viz., trine immersion unto remission of sins—and desire to unite with the church, after giving evidence that their faith and repentance are genuine, and after a confession of faith in the Scriptures as understood and practiced by the church—they may be received by the laying on of hands (if this has not been done) and the hand of fellowship, and kiss of love.”

When Permissible

When analyzed this decision involves the following points:

1. The applicant for church membership “has been baptized by trine immersion, unto the remission of sins.”
2. He “is satisfied with his baptism.”
3. He “desires to unite with the church.”
4. He must “give evidence that his faith and repentance are genuine.”
5. He “confesses his faith in the Scriptures as understood and practiced by the church.”
6. Then he may be received
 - (a) “By the laying on of hands” (if this has not been done), and
 - (b) “The hand of fellowship, and kiss of love.”

How to Proceed

The first thing to do in such cases is to have a personal

interview, exercising especial care to instruct them in the unique features of the Church of the Brethren and the meaning and form of baptism.

There should be, if possible, a statement from the minister administering the ordinance.

There should be a public statement by the minister, and a public confession of faith by the applicant. Assent to Matt. 18, and to the rules of the church should then be asked.

After which the service is closed by a brief prayer. Then the members thus received, standing before the congregation, are received by the right hand of fellowship and the Christian salutation.

CHAPTER XXVIII

Receiving Members by Letter

Those who are already members of the Church of the Brethren, when presenting the letters of membership from another congregation, may be received in the following manner:

(The minister, with the letters of transfer in his hand, shall say:)

The following persons present letters of membership. They will please rise in their places as their names are called:

Brother _____, from the _____ church.

Sister _____, from the _____ church.

Dear [Brethren or Sisters], you have already made public confession of your faith in Christ, and have been recommended to the fostering care and fellowship of this church.

By this act of presenting your letters, do you again renew your vows of faithfulness to Christ and your special relations to this church—desiring in all things to walk worthily of your high calling in Christ Jesus?

(The members of this church will rise, to welcome those that have presented their letters.)

The minister continuing, will say:

We, the officers and members of this church, cordially welcome you to fellowship with us in

Christ, and to share with us in the work of his church at this place.

“The Lord bless you and keep you. The Lord cause his face to shine upon you and be gracious to you.”

(Note: Members may also be received simply by the reading of their letters by the pastor, who will then say, “We are glad to welcome you among us, and we pray God’s blessing upon your labors and fellowship with us in this church.”)

CHAPTER XXIX

Reinstating Members

When, through personal work, or spontaneous request, or upon public confession, former members who were excommunicated, apply for reinstatement, there should be first of all a private interview to bring them to full repentance concerning the sins or failures leading to disfellowshipping, and also to make sure of the full renewal of all their vows of faithfulness to God in Christ.

There should also be thorough investigation of the cause and circumstances which led to the excommunication.

Then the church which took that action in their case should be asked upon what conditions they would consent to their restoration.

These conditions should then be presented to the applicant, and his agreement thereto secured.

This whole situation will then be presented to the church, who will say what is to be required.

He will then be asked to make public confession of his faith and renewal of his vows, giving also his assent to the conditions asked by the church in his case.

The church then votes to reinstate him. Then there is prayer for forgiveness and cleansing and the renewing of the Holy Spirit.

Then the members go to him, extending the right hand of fellowship and the Christian salutation. This may be done formally before the meeting closes or informally after the meeting is adjourned.

APPENDIX A

A More Detailed Statement on Instructing Candidates for Church Membership

1. Sincerity

Our first business in dealing with candidates for church membership is to make sure of their sincerity.

The heart of man is not naturally "honest and good" as Jesus required (Luke 8: 15), but "deceitful above all things, and desperately wicked" (Jer. 17: 9).

So here we must put our dependence upon the Lord even as the prophet suggested (Jer. 17: 10), and even as the Psalmist prayed (Psa. 139: 23). So should the convert seeking peace with God, for only if he seek with the whole heart shall he find God (Jer. 29: 13; 2 Chron. 16: 9).

An "honest heart" is one that loves and welcomes all known truth and eagerly seeks new truth, and one that on the other hand hates error and rejects it.

A "good heart" is one that loves and obeys all known good and renounces all known evil; and on the other hand is committed to live up to all new truth as fast as it becomes known and to renounce all error as fast as it is discovered. (If any man willeth to do his will, he shall know of the doctrine.)

And so it is clear that a man cannot know the Gospel in a vital sense until he is thoroughly sincere.

And so one might raise the question with the applicant, "Are you willing to live up to all you know of God's will? And is it your settled purpose to find out more of his will and to live up to any specific requirements of the Gospel and the church?" Here is the place to raise those specific questions, and to deal with them fully.

2. Knowledge of the Gospel

The word "Gospel" in English is "Evangel" in the Greek New Testament, and means good news.

Now what is the "good news" which the Gospel brings to sinners? The "good news" is, that:

A remedy for sin has been provided by God; so that whosoever will, howsoever sinful he may have been, may be forgiven and find peace with God, and enjoy his presence and fellowship both now and for evermore.

This remedy for sin is provided in Jesus Christ, who is our Savior and Lord, and it is available to every one who believes on him.

This of course implies that men are sinners and must have a Savior. And so it has been said, "There are two things that a man must know in order to be saved; on the one hand, he must know that he is a sinner, and on the other hand he must know that Jesus is his only hope of salvation" (Acts 4: 12). "And in none other is there salvation: for neither is there any other name under heaven, given among men, whereby we must be saved."

The specific questions, then, would be somewhat as follows:

"Do you realize that you are a sinner and that without Jesus Christ you are lost?"

"Do you believe in Jesus Christ as your Savior? and do you accept and trust him for forgiveness and cleansing, and reconciliation with God?"

These questions suggest the heart of the matter. There may be need of much fuller help, and every case will be somewhat different from others and should be dealt with on its own merits.

Should there be any deficiency in the knowledge of the Gospel, known to the minister, this is the place to bring up the matter for questioning and instruction. As St. Paul tells us we should "strive according to his working which worketh in us mightily, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ."

Here, too, is the place to call especial attention to

those teachings of the New Testament that are not always observed by other denominations, but to which the Church of the Brethren is striving to be faithful.*

3. Faith

A man may know the Gospel intellectually and assent to it theoretically without "believing it with all his heart." And so it is important to make sure that an inquirer is committing himself in full assurance of faith to the Gospel and is entrusting himself wholly to Jesus Christ as his Savior.

4. Repentance

Repentance is best described as a complete turning, or "right-about-face." It is often so represented in Scripture. This makes it a double process, a turning from, and a turning to. It has both its positive and its negative sides. Only the negative side is usually considered.

It is a turning from sin, but also turning to righteousness.

It is a turning from Satan, unto God.

It is turning from darkness, to light.

It is turning from evil, to good.

Repentance thus is at bottom, and essentially, the choice of the will against evil and Satan and for righteousness and God.

The crucial practical questions here are two:

(a) "Are you willing to give up every sin and all that you know to be wrong in any way?" or "Is there anything you know to be wrong that you are not willing to give up or forsake?"

(b) "Are you willing to do everything you know

* During this private interview it is well also to give some definite detailed instructions to the applicants as to how to prepare for baptism, and just how to help the minister most; e. g., how to kneel down completely, sitting on one's heels, about taking a full breath just before being immersed, etc.

God wants you to do?" or "Is there anything you believe God wants you to do that you are not willing to do?"

Here again should there be any occasion to suspect anything being held back on either side, specific and searching, concrete inquiry should be made; for unless a man will commit himself without mental reservation to God, he cannot find peace or make progress (Psa. 66: 18; Prov. 28: 13; 1 John 1: 9; Jer. 29: 13; 2 Chron. 16: 9; Acts 13: 22).

5. Obedience

While repentance is essentially the choice of the will, renouncing Satan and choosing God, obedience is the overt act, expressing outwardly or acting out the choices of will thus inwardly made.

If the choices have been real and complete, they will inevitably express themselves in outward obedience. And so obedience becomes the outward sign, the acid test and objective proof of the reality of the inward choice or repentance of heart. On this ground John the Baptist could demand "fruits worthy of repentance."

And so confession and restitution, on the negative side, are the fruits of repentance, while on the positive side, obedience, one by one, to the teachings of the Word of God and "obeying the Gospel of our Lord Jesus Christ" will be the normal and inevitable outcome of all genuine repentance.

The first positive outward act of obedience prescribed in the Gospel for the new convert is the sacrament of baptism; and among other things that baptism means, it symbolizes complete and perfect obedience even unto death, just as the cross does, and by it the baptized believer is committed to full and complete obedience unto God.

The searching question, here, therefore, for the applicant for church membership is:

"Are you willing to accept the New Testament as your rule of life? and to obey its teachings and to do the will of God in all things?"

Some Distinctive Traits of a Christian

The Gospel of Christ is a message of love, joy and peace. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control."

"Against such there is no law."

"And they that are Christ's have crucified the flesh, . . . with the passions and the lusts thereof."

"If we walk by the Spirit, we shall not fulfill the lusts of the flesh."

I. Love and Peace

1. Loving God Supremely.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment (Matt. 22: 37, 38).

For this is the love of God, that we keep his commandments (1 John 5: 3a).

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all (1 John 1: 5).

These things have I spoken unto you, that my joy may be in you, and that your joy may be made full (John 15: 11).

2. Loving Our Neighbor Equally.

Thou shalt love thy neighbor as thyself (Matt. 22: 39).

So far the law could go.

On these two commandments the whole law hangeth, and the prophets (Matt. 22: 40).

Owe no man anything, save to love one another:

for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself (Rom. 13: 8-10).

But the Gospel of Jesus Christ goes much farther.

3. Loving Our Enemies Mercifully.

1. The Scriptural Teaching.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you (Matt. 5: 43, 44).

But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you (Luke 6: 27, 28).

To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful.

And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; release, and

ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.

For with what measure ye mete it shall be measured to you again.

2. The Application

(a) Such love is utterly inconsistent with war and carnal strife of every kind.

Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full.

Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God, for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil; but overcome evil with good. He that hath my commandments, and keepeth them he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself unto him (John 14: 27).

And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful (Col. 3: 15).

Blessed are the peace makers, for they shall be called the sons of God (Matt. 5: 9).

(b) Such love is inconsistent with revenge or retaliation through litigation.

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? I say this to move you to shame. What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God (1 Cor. 6: 1-9).

(Consult General Conference decision of 1920 on "The Use and the Practice of Law" as to legitimate uses of the law.)

4. Loving Our Brethren Sacrificially.

1. Christians have always been known by their brotherly love.

(a) So Jesus loved us.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another (John 13: 34).

(b) So we are to love each other.

By this shall all men know that ye are my disciples, if ye have love one to another (John 13: 35).

(c) So the heathen testified about the early Christians.

"Behold how these Christians love one another."

"How they are ready even to die for one another."

(d) So we may know our own hearts.

We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren (1 John 3: 14, 16).

2. It is possible through the grace of God ministered to us by the Holy Spirit.

(1 John 4: 12b, 13) If we love one another, God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

5. Loving the World Vicariously.

As Jesus was consecrated and sent into the world to save men.

(John 3: 16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

So we also are consecrated and sent into the world in order to bring men to Christ.

(John 17: 17, 18) Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world.

(2 Cor. 5: 20) We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.

II. Confession and Renunciation of Sin and Continuous Cleansing.

1. The Christian is not one who ignores sin, or denies sin.

(1 John 1: 8) If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(1 John 1: 10) If we say that we have not sinned, we make him a liar, and his word is not in us.

2. But the Christian confesses his sin, but keeps trusting the blood of Jesus Christ to cleanse him thoroughly and continuously—even as the blood of our bodies keeps on cleansing them continuously in every cell and fibre. In case of known sin, confession is necessary.

(1 John 1: 9) If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

With respect to unknown transgression, simply trusting the blood of Jesus to cleanse us continuously from all sin, while we live up to our best light.

(1 John 1: 7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

III. Renunciation of the World

1. In Spirit.

(John 17: 14b) They are not of the world, even as I am not of the world.

(V. 15) I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.

(1 John 2: 15) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

(James 4: 4) Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.

(Rom. 12: 2) And be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

(1 John 5: 4) For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith.

2. In Ideals.

We look to Christ and his teachings as our standard of ideals in all things. The world's ideals and standards are far too low and imperfect and unworthy. This is the reason the true Christian cannot follow the worldly ways and fashions in anything.

3. In Matters of Adornment.

Christian adornment versus worldly adornment.

(1 Peter 3: 3, 5) Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves.

IV. Righteousness

A righteous life is one of the distinguishing marks of a true Christian.

(1 John 3: 10) In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God. (See entire passage, 1 John 2: 29—3: 10.)

(1 John 1: 6) If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth.

(John 3: 2a, 3) Nicodemus came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; Jesus answered and said unto him,

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

(Matt. 5: 8) Blessed are the pure in heart; for they shall see God.

(Matt. 5: 13-15) Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

(V. 16) Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven.

V. Truthfulness

1. The Principle.

The Christian is one who will not compromise with falsehood but "speaks the truth in love." "He weighs his words, and keeps his promises and his word is as good as his bond."

Therefore he need not "confirm with an oath any of his statements"; but he obeys the word of his Master in "swearing not at all."

2. The Application

So even when called upon to take legal oath or to swear by the uplifted hand, he simply and solemnly "affirms," legally, to the truthfulness of his statements.

See the following Scriptures:

(Eph. 4: 25) Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.

(Col. 3: 8, 9) But now do ye also put them all away—anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings

(Matt. 5: 33, 37) Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

3. To Oath-Bound Societies.

Neither can the Christian consistently join secret lodges or oath-bound societies. And the church does not allow its members to do so.

VI. Fellowship with God.

The foregoing are some of the conditions of maintaining, unbroken, your fellowship with God. You should also from this day establish the following Christian habits:

1. Daily Feeding on the Word of God.

This is the soul's true food: So shall you grow in grace. (1 Pet. 2: 2) As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;

Here are the eternal principles to guide your daily living:

(Col. 3: 17, 23) And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him. Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. Servants, obey in all things them that are your masters according to the flesh; not with eye

service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men.

2. **A Life Prayer**

(1) In secret.

The Morning Watch.

The Evening Prayer.

(2) At the Family Altar.

(3) Agreement in Prayer with others.

(Matt. 18: 19, 20) Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

3. **Working for Christ.**

(Rom. 10: 10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

(1) Don't hesitate to confess Christ at every opportunity.

(Matt. 10: 32, 33) Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Only those who confess Christ and work for him will grow in grace as they should.

(2) Do not shrink from testifying for Christ.

The Spirit of Truth shall bear witness of me; ye also shall bear witness.

(Matt. 10: 42) And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

4. Giving Liberally to the Cause of Christ.

Money is stored up human life: you give yourself when you give your hard-earned means. Through your money you can work in many distant fields:

(Prov. 10: 25) When the whirlwind passeth, the wicked is no more; but the righteous is an everlasting foundation.

God loveth a cheerful giver.

It is more blessed to give than to receive,

Therefore

(1 Cor. 16: 2) Upon the first day of the week let each one of you lay by him in store, as he may prosper.

Begin with at least one-tenth. Even the Jews gave that much. Christians should give more.

Concise Summary of the Beliefs and Practices of the Church of the Brethren, as Made Out by the Tract Committee.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection, both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

Practical Suggestions for Baptizing People

It is usually very much in place during the private interview to instruct applicants for baptism with reference to just what to do.

1. The applicant in the first place should kneel in the water.
2. This act of kneeling is not complete unless he sits down upon his heels. If he does not do this he tends to lose his balance and so becomes frightened.
3. Then the applicant should not only hold his breath, but should also hold his nostrils shut with his fingers (preferably with handkerchief in hand). Sometimes the minister himself should also hold the applicant's hands in place over his nostrils. (Otherwise water may be inhaled and strangling ensue.)
4. If necessary, after the first immersion, the hands may be removed for a fresh breath.
5. With one hand thus holding the nostrils and the other on the back, the minister gently presses the applicant's body forward until it is completely immersed, saying as he does so, "I baptize thee into the name of the Father," etc.

If the minister plunges the applicant abruptly into the water, he is far more likely to be frightened.

These suggestions are appended with a view of leaving nothing undone to make the baptismal scene impressive and spiritual.

PART VIII

**PUTTING ON A CHURCH PROGRAM, OR
NURTURING TRAINING AND USING
THE MEMBERS OF THE CHURCH**



CHAPTER XXX

Organizing for Work

The church is not a museum where perfect specimens or finished products are on exhibition.

Neither is the church a social club of which the pastor is the private chaplain.

Rather is the church a school, in which people who are eager to learn the true ways of life—and of life eternal—are enrolled by baptism, and where they sit together at the feet of Jesus. Hence it is that Jesus said that we should go into all the world and make disciples (or pupils or learners) of all nations, and then after initiating them by baptism to teach them all things whatsoever he had commanded.

The work is then by no means done, but only just well begun, when a new pupil is enrolled at baptism. He has only begun his schooling with Jesus.

But the best and easiest and quickest way of learning is for him to assist in the work of the Master—that is to say, of the church—in putting on and carrying through a church program.

Such a church program will include the local church—and the community in which the church operates—and the whole denomination with which the local church is affiliated—and the whole wide world—with all its need of Christ and his Gospel for which Jesus labored and prayed and died.

The real work and the big job of the church is, of course, the evangelization of the whole world, and so to bring the Kingdom in.

This, also, of course, always “begins at Jerusalem,”

reaches through "Judea and Samaria," and then extends "to the uttermost parts of the earth."

Too often, however, the church and the pastor are satisfied with the usual routine. But if they are, then that church is doomed to "live at a poor, dying rate."

In putting on a church program the following considerations are vital:

1. Awakening the membership to a live interest.
2. Getting at the facts.

A community survey.

3. Realizing our responsibility.
4. Raising the money needed.
 - (1) Budgeting.
 - (2) Apportioning.
 - (3) Every-member canvass.
 - (4) Finance committee.
5. Organizing your forces. (Here see especially in the Introduction, page 25, "The Secret of Building Up a Church".)
 - (1) Something for everybody to do.
Every member at work.
 - (2) Dividing your territory.
 - (3) Assigning responsibility.

The Pastor's Part *

I. The Prophetic Work of the Pastor

1. Preach the Word.
2. Rightly divide the Word.
 - a. To all ages.
Adults.
Youths.
Children.
 - b. To all classes.

* Outline by J. W. Lear.

Rich.
 Poor.
 Learned.
 Unlearned.

- c. To all conditions.
 Domestic life.
 Social life.
 Professional life.
 Business life.
- d. For all occasions.

II. The Priestly Work of the Pastor

- 1. Intercession.
- 2. Sacramental.
 Baptism.
 Love feast.
 Anointing the sick.
- 3. Leading the worship.
 - a. Scripture reading.
 - b. Hymn reading.
 - c. Planning for the music.

III. The Pastoral Work of the Pastor

- 1. With his parishioners.
- 2. With the unsaved.
- 3. With members of other persuasions.
- 4. With his neighbors.
- 5. With business and professional folk.
- 6. In the sick room.
- 7. In the homes where death has entered.

IV. The Organization Work of the Pastor

- 1. The church school.
 Instruction.
 Expression.
- 2. The prayer meeting.
- 3. Parish evangelism.
 Study the task.
 Survey the field.
 Divide the work.
 Expect results.
 Set time for harvest.
- 4. Christian Workers' Societies.
 Adult.
 Young people.
 Juniors.
- 5. The social activities.

6. Aid Societies.
7. Mothers and Daughters' Societies.
8. Fathers and Sons.
9. Junior congregation.
10. Sacramental services.
11. Benevolences.
12. Care of the sick.
13. The church finances.
 - Budgeting.
 - Apportioning.
 - Every-member canvass.
 - Disbursing.
14. Missionary.
 - Home.
 - Foreign.

CHAPTER XXXI

Evangelistic Meetings *

Their Place in a Church Program

The first great work of the church is evangelistic. The last word of Jesus on earth emphasizes the work of making disciples. The secret of the rapid growth of the early church is recorded thus: "They therefore that were scattered abroad went about preaching the Word."

It is not enough to believe in missions abroad. Missionary efforts are necessary at home also. If one is missionary at home he will support foreign work also.

Common terms for evangelistic meetings are "Series of Meetings," or "Revival Meetings." The former may comprehend more than the latter. A "series of meetings" may partake of both "revival" and "ingathering." The latter depends upon the former. The more thorough the "revival" the more sure the "ingathering."

The Need

The need of a revival is apparent when the spiritual life of the membership is low; when the family altars are broken down; when the members are careless about church attendance; when there is little concern for the unsaved; when the church people are not grieved at sin.

* Prepared by J. W. Lear.

Helpful Books: "The Life of D. L. Moody," by W. R. Moody. "Autobiography of Chas. G. Finney." "Revival Lectures," by Chas. G. Finney. "How to Promote and Conduct a Successful Revival," R. A. Torrey.

How Promoted and Conducted

To promote an evangelistic campaign—

1. The time of the meeting is important. Conditions are different in different communities. The country differs from the city. Find the best time for your people and neighborhood.

2. The evangelist should be wisely selected. Every Christian should be a soul winner, but not every minister, even, can lead a church successfully through an effort of evangelism. It is a gift of the Spirit of God and much labor and experience. He must be a man of humility, of prayer, of genuine faith in the Spirit and Word, of tact and patience, yet full of zeal and enthusiasm. The evangelist may be your pastor or an adjoining pastor or some minister from a distance. Find the person the Spirit can best use in your particular field.

(Consult Minutes of the General Conference on "Direction and Control of Evangelists.")

3. The church is important—more important, even than the evangelist. A body united in love. A people who believe in the Good News and the Christ of the Good News. Children who know the purpose of prayer and the power of the Holy Spirit. Individuals whose lives are conductors of God's saving grace and who can bring a testimony born of a vital experience.

4. Since song is such a universal gift and can be used to carry truth in such an appealing manner, it becomes a very vital agency in the evangelistic meeting. A spiritual and efficient song leader is essential. Congregational singing should be encouraged. Trained spiritual singers can render special messages in song to advantage and profit.

5. Prayer must not be overlooked. Prayer groups should be organized. Cottage prayer meetings. Family altars should be replenished daily. Prayer lists should

be common. This prayer effort should precede the special meetings. Great revivals and glorious ingatherings have resulted when the church people prayed, confessed their sins, and made proper restitution.

6. The Holy Spirit must be honored, for this is his work. He it is who gives the saving witness through our lives. He it is who takes the things of Christ and shows them to the people. He it is who "convicts the world of sin, of righteousness and of judgment."

7. Good ushers are an important part of the organization. Men tactful in seating an audience; who can meet people both before and after service in a winning way; who can discover the unsaved and the interested, and seat them to advantage. Men whose every thought while handling the crowd is in the interest of the Kingdom. Another person who should not be overlooked in this connection is the janitor. Heat, light and ventilation are very essential. This person should know how and when to arrange for these necessities. He will do his work noiselessly, and during the time of invitation he will be exceptionally quiet.

A good program to follow would be the four P's—Praise, Prayer, Preaching, Personal work. If each has its rightful place and all are engaged in by sincere and devout souls, success is assured.

CHAPTER XXXII

Personal Work *

Introduction

1. The Large Part that Personal Work Has in the Work of the Pastor

- (1) In his pastoral visits.
- (2) In his soul-winning efforts.
During revival.
All the time.
- (3) In receiving members into the church.
- (4) In matters of organization, administration and discipline.

2. The Kind of Question Involved

- (1) Religious problems.
 - a. Accepting Christ.
 - b. Growth in grace.
 - c. Questions of consecration, and religious difficulties.
- (2) Personal problems.
 - a. Choice of a life companion.
 - b. Choice of a life work.
 - c. Questions of personality, habits, disposition, faults, talents, character.
- (3) Business problems.
- (4) Anything in fact.

3. Reasons for This Universality

- (1) Everywhere.
- (2) At every time.
- (3) With everybody.
- (4) By everybody . . . training one's membership.
(For there are some whom no one else can reach.)
Especially church officers and Sunday-school teachers.

* Space forbids all but a bare outline of the vast scope of Personal Work; hence the following books are urged:

"Vest Pocket Companion for Christian Workers," R. A. Torrey, "Personal Work," R. A. Torrey. "Individual Work for Individuals," H. Clay Trumbull. "Enlisting Men for Christ," Howard Agnew Johnston. "Method in Soul Winning," Mabie.

4. Qualifications for Personal Work

1. Trustworthiness of character.
One who can be trusted utterly.
2. Winsomeness of personality.
 - a. Sympathy, kindness, love, interest and
 - b. Faith in people.
3. Confidence begets confidence. Frankness vs. aloofness.
Casual, confidential, taking-it-for-granted manner of approach.
4. Reverence for personality.
(God will not and Satan cannot force us; we cannot choose for others—moral freedom.)
"If any man willeth," "whosoever will," "Behold I stand at the door and knock."
5. The broader your knowledge and the greater your wisdom—the more will people come to you,
and the more success and power and fruitage.
6. Understanding human nature.
 - a. Experience in mingling with people, sharing their life problems and interests.
 - b. Psychology (scientific study of human nature).

SECTION I**Personal Work with Non-Christians**

(Soul Winning, or How to Bring Men to Christ, Conversion or Justification)

A. Getting People Ready to Be Saved**I. The Uninstructed**

- (1) Those who have never heard the Gospel.
 - a. The good news of salvation from sin by faith in Jesus Christ.
- (2) Those who know it very imperfectly.
- (3) Those who have false conceptions of the Gospel.

II. The Unbelieving

- (1) Classes of those who do not believe in God.
Or disbelieve in God, or have false belief regarding God.
 - a. Materialists.
 - b. Atheists.
 - c. Pantheists.
 - d. Deists, etc., etc.
- (2) Those who do not believe in Jesus Christ as the Son of God and the Savior of men.
 - a. Jews.
 - b. Moslems.
 - c. Unitarians.

- d. Modernists, who deny the Deity of Christ and the reality of the atonement.
- e. Doubters.
- f. Nondescripts.
- (3) **Those who do not believe in the trustworthiness of the Bible as the Word of God.**
- (4) **Those who do not believe in the church.**
- (5) **Those who do not believe in personal salvation.**
 - a. Their own sinfulness.
 - b. Their salvation only through Christ.
 - (Education,
 - vs. (Reformation,
 - (Personal effort, etc.,
 - (Psychology.

Methods

- (1) Not so much an intellectual question.
 - a. Faith primarily a practical matter of experience,
 - b. Not a matter fundamentally of analytic logic,
- (2) But mainly a moral question—of heart and conscience and will:
 - a. A question of sincerity.
 - (a) Intellectual honesty,
 - (b) Moral integrity,
 - b. And of desire, will, character.
- (3) Hence we must labor first of all to get the will true.

“If any man willeth” — (“An honest and good heart”)

(John 5; John 3: 17-20).
- (4) Only then, can intellectual considerations be adequately dealt with.
- (5) Now, take up the specific difficulties and doubts
 - a. Not by way of argument.
 - b. But on the basis of study of what the Bible teaches on it.
 - c. And in connection with sincere prayer for the Spirit’s guidance, conviction and assurance.
 - d. Now is the time, and this is the attitude, in which the reasonableness of the Scripture teaching can be profitably discussed and considered.

(Here read Mabie and Torrey.)

III. The Unconcerned

(The careless and indifferent, all who do not deeply feel their need of a Savior.)

- 1. The reason for their indifference.

They do not realize:

 - (1) The consequences of sin
 - (a) Here, and
 - (b) Hereafter.
 - (2) The blessings of being a Christian
 - (a) Here, and
 - (b) Hereafter.
- 2. The remedy for such indifference, is, of course,

- (1) To show them
 - a. The blessings of being a Christian:
 - (a) In this life, forgiveness, peace, joy, victory, guidance, power, service, fruitfulness, righteousness, character, etc.
 - (b) In death, being more than conqueror.
 - (c) In the life to come, eternal salvation and blessedness for evermore.
 - b. The blight and curse of sin,
 - (a) In this life,

Missing all the blessings of being a Christian.
A sense of guilt, condemnation, failure, remorse, degeneration, loss of power and character, etc., etc.
- (2) To keep praying and trusting the Holy Spirit to bring home conviction.
(John 15: 26, 27; 16: 8-11).
 - a. Of their sinfulness and its consequences.
 - b. Of their need of a Savior.
 - c. Of the blessedness of salvation.
 - d. Of the eternal consequence hanging on their decision to accept or reject (John 3: 16-19).

IV. The Unwilling.

(Those who are deeply concerned, who are indeed, "under conviction," but who do not accept Christ because of hindrances, difficulties, objections, excuses.)

(I) Difficulties without.

1. Other persons hindering (fear of persecution).
 - (1) By relatives.
 - a. Parents hindering children.
 - b. Children hindering parents.
 - c. Husbands and wives.
 - (2) By friends, associates, companions.
 - (3) By enemies.
 - (4) By authorities (government).
2. Outward circumstances.
 - (1) Occupations.
 - (2) Temptations.

(II) Difficulties within

1. Evil heredity.
2. Bad habits.
3. Weak will.
4. Wrong feeling.
5. Wrong thinking.
 - a. Doubts.
 - b. Intellectual difficulties.
 - c. Wrong teaching.
 - d. False doctrines.
 - e. False hopes.

B. Pointing Out the Way of Salvation

When any one has heard the Gospel, (1) and believes it, (2) and is deeply concerned about his own salvation, (3) and, having put aside all his excuses, is willing to become a Christian; then it is necessary to point out to him very definitely and unmistakably and convincingly just what he must do to be saved.

A careful study of the New Testament, especially of Acts and the four Gospels, will reveal the fact that here are essentially five steps to Christ: 1. Sincerity. 2. Knowledge. 3. Faith. 4. Repentance. 5. Obedience, as has been set forth in preceding pages. These five essentials to real conversion are of such tremendous importance as to merit a somewhat fuller discussion, one at a time and in their logical order, although in practice in actual life they are likely to be found all mixed through each other and each reinforcing and conditioning the others in part.

SECTION II

Personal Work with Christians

Christian nurture, or how to edify believers, how to promote Christian growth, consecration, or sanctification and service.

I. Importance—Personal work used by

Business promoters and successful administrators.

Testimony of pastors and elders to the value of personal work.

II. The Occasions for Personal Work with Christians

General principles broadcasted.

Personal applications, man to man, face to face, and heart to heart.

1. Trumbull's Rule.

Multitudes of opportunities thus found.

2. Pastoral visit. Its chief function—personal human touch.

3. Misunderstandings—irregularities and discipline—coldness.

4. Preparation for communion.

5. Organizing work.

6. Family altar.

7. Secret devotion and personal growth.

8. The sick—the dying—the bereaved.

III. The Classes of Christians Needing Personal Help

1. The workers (substantial). Too much rushing and rumble of machinery; too little power.
 - a. "He worketh in me mightily."
2. The consecrated and spiritually minded, devout (too idealistic, too day-dreaming).
 - a. Spiritual pride, supercilious.
 - b. To maintain spiritual health.
 - c. To safeguard spiritual health.
 - d. To enlist and guide in Christian work.
3. The average, lukewarm, self-satisfied.
4. The weak, tempted, erring.

Pastor, primarily a spiritual leader, must guard this closely.

But also all other matters indirectly and socially. The more he can help in these, the more trusted in religion; if indeed he is a master in the things of the Spirit.

IV. The Objectives in Christian Nurture

I. Consecration.

1. Attaining it (the consecrated life), (the act of consecration).
 - (1) Why it is necessary.
 - a. Should take place at conversion—Paul.
 - b. Does not usually.
 - c. Hence the necessity of seeing that it is done afterwards.
 - (2) What the essence of consecration is.
 - a. Giving God all things, just as we give him our sins.
 - b. Trusting God in everything, just as we trust him only for our sins.

"The Christian's Secret of a Happy Life."

"The Spirit-Filled Life."

"Saved and Kept."

"Trust and Obey."
 - c. Obeying God in everything.
- (3) How to achieve it, or the method of becoming consecrated.
 - a. Just the same in essence as the method of conversion.
 - b. Because "entire consecration" is simply thorough-going conversion, or conversion through and through.
 - c. The essential steps in consecration.
 - (a) There must be absolute "sincerity" of heart.
 - (b) There must be "knowledge" of the Christian doctrine of sanctification.
 - (c) There must be absolute "surrender" or dedication or presentation of all to God, a putting at God's disposal without reserve

or recourse, everything one is or has or hopes to be or have, of time, talents, strength, skill, ambitions, or hopes and fears, occupation, wealth, family and friends, personality, dress, home, habits, etc., etc.

(Just as in "repentance" we surrendered every sin to him.)

- (d) There must be absolute trusting of God for all, just as fully and really as we trusted him with our sins.
- (e) There must be, finally, obedience in all things.

2. Maintaining consecration (the consecrated life).

- (1) It consists in maintaining this attitude of heart in every point.
- (2) It is in using every opportunity for further knowledge. A complete sincerity, a robust faith, a deeper devotion, and a fuller obedience.
This is growth in grace and the knowledge of the truth.
- (3) It consists also in a fuller service, in being ready as much as in us is "unto every good work."
- (4) Bible Study.
- (5) The prayer life.
- (6) Working for Christ (see next topic).

II. Service (or Christian work)

"They are not of the world."

"Consecrate them in thy truth."

"As thou didst send me, even so sent I them— into the world."

1. Training for service.

- (1) Training in the prayer life.
- (2) Training in the personal work.
- (3) Training for religious education.
- (4) Training for church work.
- (5) Training for missions.
- (6) Training for community work.

2. Organizing for Service (see page 17).

- (1) Men's organization.
- (2) Women's organization.
- (3) Young People's organization.
- (4) Dividing your parish.
- (5) Assigning responsibilities.



